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# MICHEL DE MONTAIGNE

## *The Complete Essays*

Translated by M. A. SCREECH

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The Seraglio. From painting by Jean Leon Gerome.

THE WORKS OF MICHEL DE MONTAIGNE

AN ESSAY BY RALPH WALDO EMERSON

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The Seraglio. From painting by Jean Leon Gerome.

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# ESSAYS OF MONTAIGNE

## OBSERVATION OF THE METHOD OF JULIUS CAESAR IN MAKING WAR

’TIS RELATED of many great leaders that they have had certain books in particular esteem, as Alexander the Great, Homer; Scipio Africanus, Xenophon; Marcus Brutus, Polybius; Charles V., Philip de Comines; and ’tis said that, in our times, Machiavelli is elsewhere still in repute; but the late Marshal Strozzi, who had taken Caesar for his part, doubtless made the best choice, seeing that it indeed ought to be the breviary of every soldier, as being the true and sovereign pattern of the military art. And, moreover, God knows with what grace and beauty he has embellished that rich matter, with so pure, delicate, and perfect expression, that, in my opinion, there are no writings in the world comparable to his, as to that business.

I will set down some rare and particular passages of his wars that remain in my memory.

His army, being in some consternation upon the rumor that was spread of the great forces that King Juba was leading against him, instead of abating the apprehension which his soldiers had conceived at the news and of lessening to them the forces of the enemy, having called them all together to encourage and reassure them, he took a quite contrary way to what we are used to do, for he told them that they need no more trouble themselves with inquiring after the enemy’s forces, for that he was certainly informed thereof, and then told them of a number much surpassing both the truth and the report that was current in his army; following the advice of Cyrus in Xenophon, forasmuch as the deception is not of so great importance to find an enemy weaker than we expected, than to find him really very strong, after having been made to believe that he was weak.

It was always his use to accustom his soldiers simply to obey, without taking upon them to control, or so much as to speak of their captain’s designs, which he never communicated to them but upon the point of execution; and he took a delight, if they discovered anything of what he intended, immediately to change his orders to deceive them; and to that purpose, would often, when he had assigned his quarters in a place, pass forward and lengthen his day’s march, especially if it was foul and rainy weather.

The Swiss, in the beginning of his wars in Gaul, having sent to him to demand a free passage over the Roman territories, though resolved to hinder them by force, he nevertheless spoke kindly to the messengers, and took some respite to return an answer, to make use of that time for the calling his army together. These silly people did not know how good a husband he was of his time: for he often repeats that it is the best part of a captain to know how to make use of occasions, and his diligence in his exploits is, in truth, unheard of and incredible.

If he was not very conscientious in taking advantage of an enemy under color of a treaty of agreement, he was as little so in this, that he required no other virtue in a soldier but valor only, and seldom punished any other faults but mutiny and disobedience. He would often after his victories turn them loose to all sorts of license, dispensing them for some time from the rules of military discipline, saying withal that he had soldiers so well trained up that, powdered and perfumed, they would run furiously to the fight. In truth, he loved to have them richly armed, and made them wear engraved, gilded, and damasked armor, to the end that the care of saving it might engage them to a more obstinate defence. Speaking to them, he called them by the name of fellow-soldiers, which we yet use; which his successor, Augustus, reformed, supposing he had only done it upon necessity, and to cajole those who merely followed him as volunteers:—

> *"In the waters of the Rhine Caesar was my general; here (at Rome) he is my fellow. Crime levels those whom it polluted:"*

but that this carriage was too mean and low for the dignity of an emperor and general of an army, and therefore brought up the custom of calling them soldiers only.

With this courtesy Caesar mixed great severity to keep them in awe; the ninth legion having mutinied near Placentia, he ignominiously cashiered them, though Pompey was then yet on foot, and received them not again to grace till after many supplications; he quieted them more by authority and boldness than by gentle ways.

In that place where he speaks of his passage over the Rhine to Germany, he says that, thinking it unworthy of the honor of the Roman people to waft over his army in vessels, he built a bridge that they might pass over dry-foot. There it was that he built that wonderful bridge of which he gives so particular a description; for he nowhere so willingly dwells

upon his actions as in representing to us the subtlety of his inventions in such kind of handiwork.

I have also observed this, that he set a great value upon his exhortations to the soldiers before the fight; for where he would show that he was either surprised or reduced to a necessity of fighting, he always brings in this, that he had not so much as leisure to harangue his army. Before that great battle with those of Tournay, “Caesar,” says he, “having given order for everything else, presently ran where fortune carried him to encourage his people, and meeting with the tenth legion, had no more time to say anything to them but this, that they should remember their wonted valor; not to be astonished, but bravely sustain the enemy’s encounter; and seeing the enemy had already approached within a dart’s cast, he gave the signal for battle; and going suddenly thence elsewhere, to encourage others, he found that they were already engaged.” Here is what he tells us in that place. His tongue, indeed, did him notable service upon several occasions, and his military eloquence was, in his own time, so highly reputed, that many of his army wrote down his harangues as he spoke them, by which means there were volumes of them collected that existed a long time after him. He had so particular a grace in speaking, that his intimates, and Augustus amongst others, hearing those orations read, could distinguish even to the phrases and words that were not his.

The first time that he went out of Rome with any public command, he arrived in eight days at the river Rhone, having with him in his coach a secretary or two before him who were continually writing, and him who carried his sword behind him. And certainly, though a man did nothing but go on, he could hardly attain that promptitude with which, having been everywhere victorious in Gaul, he left it, and, following Pompey to Brundusium, in eighteen days’ time he subdued all Italy; returned from Brundusium to Rome; from Rome went into the very heart of Spain, where he surmounted extreme difficulties in the war against Afranius and Petreius, and in the long siege of Marseilles; thence he returned into Macedonia, beat the Roman army at Pharsalia, passed thence in pursuit of Pompey into Egypt, which he also subdued; from Egypt he went into Syria and the territories of Pontus, where he fought Pharnaces; thence into Africa, where he defeated Scipio and Juba; again returned through Italy, where he defeated Pompey’s sons:—

*“Swifter than lightning, or the cub-bearing tigress.”*

*"And as a stone torn from the mountain's top by the wind or rain torrents, or loosened by age, falls massive with mighty force, bounds here and there, in its course sweeps from the earth with it woods, herbs, and men."*

Speaking of the siege of Avaricum, he says, that it was his custom to be night and day with the pioneers. In all enterprises of consequence he always reconnoitred in person, and never brought his army into quarters till he had first viewed the place, and, if we may believe Suetonius, when he resolved to pass over into England, he was the first man that sounded the passage.

He was wont to say that he more valued a victory obtained by counsel than by force, and in the war against Petreius and Afranius, fortune presenting him with an occasion of manifest advantage, he declined it, saying, that he hoped, with a little more time, but less hazard, to overthrow his enemies. He there also played a notable part in commanding his whole army to pass the river by swimming, without any manner of necessity:—

*"The soldier rushing through a way to fight which he would have been afraid to have taken in flight: then with their armor they cover wet limbs, and by running restore warmth to their numbed joints."*

I find him a little more temperate and considerate in his enterprises than Alexander, for this man seems to seek and run headlong upon dangers like an impetuous torrent which attacks and rushes against everything it meets, without choice or discretion:—

*"So the tauriform Aufidus, which flows through the realm of the Apulian Daunus, when raging, threatens a fearful deluge to the tilled ground;"*

and, indeed, he was a general in the flower and first heat of his youth, whereas Caesar took up the trade at a ripe and well advanced age; to which may be added that Alexander was of a more sanguine, hot, and choleric constitution, which he also inflamed with wine, from which Caesar was very abstinent.

But where necessary occasion required, never did any man venture his person more than he: so much so, that for my part, methinks I read in many of his exploits a determinate resolution to throw himself away to avoid the shame of being overcome. In his great battle with those of Tournay, he charged up to the head of the enemies without his shield, just as he was seeing the van of his own army beginning to give ground; which also

several other times befell him. Hearing that his people were besieged, he passed through the enemy's army in disguise to go and encourage them with his presence. Having crossed over to Dyrrachium with very slender forces. and seeing the remainder of his army which he had left to Antony's conduct slow in following him, he undertook alone to repass the sea in a very great storm, and privately stole away to fetch the rest of his forces, the ports on the other side being seized by Pompey, and the whole sea being in his possession. And as to what he performed by force of hand, there are many exploits that in hazard exceed all the rules of war; for with how small means did he undertake to subdue the kingdom of Egypt, and afterwards to attack the forces of Scipio and Juba, ten times greater than his own? These people had, I know not what, more than human confidence in their fortune; and he was wont to say that men must embark, and not deliberate, upon high enterprises. After the battle of Pharsalia, when he had sent his army away before him into Asia, and was passing in one single vessel the strait of the Hellespont, he met Lucius Cassius at sea with ten tall men-of-war, when he had the courage not only to stay his coming, but to sail up to him and summon him to yield, which he did.

Having undertaken that furious siege of Alexia, where there were fourscore thousand men in garrison, all Gaul being in arms to raise the siege and having set an army on foot of a hundred and nine thousand horse, and of two hundred and forty thousand foot, what a boldness and vehement confidence was it in him that he would not give over his attempt, but resolved upon two so great difficulties?—which nevertheless he overcame; and, after having won that great battle against those without, soon reduced those within to his mercy. The same happened to Lucullus at the siege of Tigranocerta against King Tigranes, but the condition of the enemy was not the same, considering the effeminacy of those with whom Lucullus had to deal. I will here set down two rare and extraordinary events concerning this siege of Alexia; one, that the Gauls having drawn their powers together to encounter Caesar, after they had made a general muster of all their forces, resolved in their council of war to dismiss a good part of this great multitude, that they might not fall into confusion. This example of fearing to be too many is new; but, to take it right, it stands to reason that the body of an army should be of a moderate greatness, and regulated to certain bounds, both out of respect to the difficulty of providing for them, and the difficulty of governing and keeping them in order. At least it is very easy to

make it appear by example that armies monstrous in number have seldom done anything to purpose. According to the saying of Cyrus in Xenophon, “ ’Tis not the number of men, but the number of good men, that gives the advantage:” the remainder serving rather to trouble than assist. And Bajazet principally grounded his resolution of giving Tamerlane battle, contrary to the opinion of all his captains, upon this, that his enemies’ numberless number of men gave him assured hopes of confusion. Scanderbeg, a very good and expert judge in such matters, was wont to say that ten or twelve thousand reliable fighting men were sufficient to a good leader to secure his regulation in all sorts of military occasions. The other thing I will here record, which seems to be contrary both to the custom and rules of war, is, that Vercingentorix, who was made general of all the parts of the revolted Gaul, should go shut up himself in Alexia: for he who has the command of a whole country ought never to shut himself up but in case of such last extremity that the only place he has left is in concern, and that the only hope he has left is in the defence of that city; otherwise he ought to keep himself always at liberty, that he may have the means to provide, in general, for all parts of his government.

To return to Caesar. He grew, in time, more slow and more considerate, as his friend Oppius witnesses; conceiving that he ought not lightly to hazard the glory of so many victories, which one blow of fortune might deprive him of. ’Tis what the Italians say, when they would reproach the rashness and foolhardiness of young people, calling them Bisognosi d’onore, “necessitous of honor,” and that being in so great a want and dearth of reputation, they have reason to seek it at what price soever, which they ought not to do who have acquired enough already. There may reasonably be some moderation, some satiety, in this thirst and appetite of glory, as well as in other things: and there are enough people who practice it.

He was far remote from the religious scruples of the ancient Romans, who would never prevail in their wars but by dint of pure and simple valor; and yet he was more conscientious than we should be in these days, and did not approve all sorts of means to obtain a victory. In the war against Ariovistus, whilst he was parleying with him, there happened some commotion between the horsemen, which was occasioned by the fault of Ariovistus’ light horse, wherein, though Caesar saw he had a very great

advantage of the enemy, he would make no use on't, lest he should have been reproached with a treacherous proceeding.

He was always wont to wear rich garments and of a shining color in battle, that he might be the more remarkable and better observed.

He always carried a stricter and tighter hand over his soldiers when near an enemy. When the ancient Greeks would accuse any one of extreme insufficiency, they would say, in common proverb, that he could neither read nor swim; he was of the same opinion, that swimming was of great use in war, and himself found it so; for when he had to use diligence, he commonly swam over the rivers in his way; for he loved to march on foot, as also did Alexander the Great. Being in Egypt forced, to save himself, to go into a little boat, and so many people leaping in with him that it was in danger of sinking, he chose rather to commit himself to the sea, and swam to his fleet, which lay two hundred paces off, holding in his left hand his tablets, and drawing his coat-armor in his teeth, that it might not fall into the enemy's hand, and at this time he was of a pretty advanced age.

Never had any general so much credit with his soldiers: in the beginning of the civil wars, his centurions offered him to find every one a man-at-arms at his own charge, and the foot soldiers to serve him at their own expense; those who were most at their ease, moreover, undertaking to defray the more necessitous. The late Admiral Chastillon showed us the like example in our civil wars; for the French of his army provided money out of their own purses to pay the foreigners that were with him. There are but rarely found examples of so ardent and so ready an affection amongst the soldiers of elder times, who kept themselves strictly to their rules of war: passion has a more absolute command over us than reason; and yet it happened in the war against Hannibal, that by the example of the people of Rome in the city, the soldiers and captains refused their pay in the army, and in Marcellus' camp those were branded with the name of Mercenaries who would receive any. Having got the worst of it near Dyrrachium, his soldiers came and offered themselves to be chastised and punished, so that there was more need to comfort than reprove them. One single cohort of his withstood four of Pompey's legions above four hours together, till they were almost all killed with arrows, so that there were a hundred and thirty thousand shafts found in the trenches. A soldier called Scaeva, who commanded at one of the avenues, invincibly maintained his ground, having lost an eye, with one shoulder and one thigh shot through, and his shield hit in two

hundred and thirty places. It happened that many of his soldiers being taken prisoners, rather chose to die than promise to join the contrary side. Granius Petronius was taken by Scipio in Africa: Scipio having put the rest to death, sent him word that he gave him his life, for he was a man of quality and quaestor, to whom Petronius sent answer back, that Caesar’s soldiers were wont to give others their life, and not to receive it; and immediately with his own hand killed himself.

Of their fidelity there are infinite examples: amongst them, that which was done by those who were besieged in Salona, a city that stood for Caesar against Pompey, is not, for the rarity of an accident that there happened, to be forgotten. Marcus Octavius kept them close besieged; they within being reduced to the extremest necessity of all things, so that to supply the want of men, most of them being either slain or wounded, they had manumitted all their slaves, and had been constrained to cut off all the women’s hair to make ropes for their war engines, besides a wonderful dearth of victuals, and yet continuing resolute never to yield. After having drawn the siege to a great length, by which Octavius was grown more negligent and less attentive to his enterprise, they made choice of one day about noon, and having first placed the women and children upon the walls to make a show, sallied upon the besiegers with such fury, that having routed the first, second, and third body, and afterwards the fourth, and the rest, and beaten them all out of their trenches, they pursued them even to their ships, and Octavius himself was fain to fly to Dyrrachium, where Pompey lay. I do not at present remember that I have met with any other example where the besieged ever gave the besieger a total defeat and won the field, nor that a sortie ever achieved the result of a pure and entire victory.

## OF THREE GOOD WOMEN

THEY ARE not by the dozen, as every one knows, and especially in the duties of marriage, for that is a bargain full of so many nice circumstances that ’tis hard a woman’s will should long endure such a restraint; men, though their condition be something better under that tie, have yet enough to do. The true touch and test of a happy marriage have respect to the time of the companionship, if it has been constantly gentle, loyal, and agreeable. In our age, women commonly reserve the publication of their good offices, and their vehement affection towards their husbands until they have lost them, or at least, till then defer the testimonies of their good will; a too slow testimony and unseasonable. By it they rather manifest that they never loved them till dead: their life is nothing but trouble; their death full of love and courtesy. As fathers conceal their affection from their children, women, likewise, conceal theirs from their husbands, to maintain a modest respect. This mystery is not for my palate; ’tis to much purpose that they scratch themselves and tear their hair. I whisper in a waiting-woman’s or secretary’s ear: “How were they, how did they live together?” I always have that good saying in my head:—

“*They mourn the more ostentatiously, the less they grieve.*”

Their whimpering is offensive to the living and vain to the dead. We should willingly give them leave to laugh after we are dead, provided they will smile upon us whilst we are alive. Is it not enough to make a man revive in pure spite, that she, who spat in my face whilst I was in being, shall come to kiss my feet when I am no more? If there be any honor in lamenting a husband, it only appertains to those who smiled upon them whilst they had them; let those who wept during their lives laugh at their deaths, as well outwardly as within. Therefore, never regard those blubbered eyes and that pitiful voice; consider her deportment, her complexion, the plumpness of her cheeks under all those formal veils; ’tis there she talks plain French. There are few who do not mend upon’t, and health is a quality that cannot lie. That starched and ceremonious countenance looks not so much back as forward, and is rather intended to get a new husband than to lament the old. When I was a boy, a very beautiful and virtuous lady, who is yet living, the widow of a prince, wore somewhat more ornament in her dress than our laws of widowhood allow,

and being reproached with it, she made answer, that it was because she was resolved to have no more love affairs, and would never marry again.

I have here, not at all dissenting from our customs, made choice of three women, who have also expressed the utmost of their goodness and affection about their husbands' deaths; yet are they examples of another kind than are now in use, and so austere that they will hardly be drawn into imitation.

The younger Pliny had near a house of his in Italy a neighbor who was exceedingly tormented with certain ulcers in his private parts. His wife seeing him so long to languish, entreated that he would give her leave to see and at leisure to consider of the condition of his disease, and that she would freely tell him what she thought. This permission being obtained, and she having curiously examined the business, found it impossible he could ever be cured, and that all he had to hope for or expect was a great while to linger out a painful and miserable life, and therefore, as the most sure and sovereign remedy, resolutely advised him to kill himself. But finding him a little tender and backward in so rude an attempt: "Do not think, my friend," said she, "that the torments I see thee endure are not as sensible to me as to thyself, and that to deliver myself from them, I will not myself make use of the same remedy I have prescribed to thee. I will accompany thee in the cure as I have done in the disease; fear nothing, but believe that we shall have pleasure in this passage that is to free us from so many miseries, and we will go happily together." Which having said, and roused up her husband's courage, she resolved that they should throw themselves headlong into the sea out of a window that overlooked it, and that she might maintain to the last the loyal and vehement affection wherewith she had embraced him during his life, she would also have him die in her arms; but lest they should fail, and should quit their hold in the fall through fear, she tied herself fast to him by the waist, and so gave up her own life to procure her husband's repose. This was a woman of mean condition; and, amongst that class of people, 'tis no very new thing to see some examples of rare virtue:—

> *"Justice, when she left the earth, took her last steps among them."*

The other two were noble and rich, where examples of virtue are rarely lodged.

Arria, the wife of Caecina Paetus, a consular person, was the mother of another Arria, the wife of Thrasea Paetus, he whose virtue was so renowned in the time of Nero, and by this son-in-law, the grandmother of Fannia: for the resemblance of the names of these men and women, and their fortunes, have led to several mistakes. This first Arria, her husband Caecina Paetus, having been taken prisoner by some of the Emperor Claudius' people, after Scribonianus' defeat, whose party he had embraced in the war, begged of those who were to carry him prisoner to Rome, that they would take her into their ship, where she should be of much less charge and trouble to them than a great many persons they must otherwise have to attend her husband, and that she alone would undertake to serve him in his chamber, his kitchen, and all other offices. They refused, whereupon she put herself into a fisher-boat she hired on the spot, and in that manner followed him from Sclavonia. When she had come to Rome, Junia, the widow of Scribonianus, having one day, from the resemblance of their fortune, accosted her in the Emperor's presence; she rudely repulsed her with these words, "I," said she, "speak to thee, or give ear to anything thou sayest! to thee in whose lap Scribonianus was slain, and thou art yet alive!" These words, with several other signs, gave her friends to understand that she would undoubtedly despatch herself, impatient of supporting her husband's misfortune. And Thrasea, her son-in-law, beseeching her not to throw away herself, and saying to her, "What! if I should run the same fortune that Caecina has done, would you that your daughter, my wife, should do the same?" "Would I?" replied she, "yes, yes, I would: if she had lived as long, and in as good understanding with thee as I have done with my husband." These answers made them more careful of her, and to have a more watchful eye to her proceedings. One day, having said to those who looked to her: " 'Tis to much purpose that you take all this pains to prevent me; you may indeed make me die an ill death, but to keep me from dying is not in your power;" she in a sudden frenzy started from a chair whereon she sat, and with all her force dashed her head against the wall, by which blow being laid flat in a swoon, and very much wounded, after they had again with great ado brought her to herself: "I told you," said she, "that if you refused me some easy way of dying, I should find out another, how painful soever." The conclusion of so admirable a virtue was this: her husband Paetus, not having resolution enough of his own to despatch himself, as he was by the emperor's cruelty enjoined, one day, amongst others, after having first employed all the reasons and

exhortations which she thought most prevalent to persuade him to it, she snatched the poignard he wore from his side, and holding it ready in her hand, for the conclusion of her admonitions; “Do thus, Paetus,” said she, and in the same instant giving herself a mortal stab in the breast, and then drawing it out of the wound, presented it to him, ending her life with this noble, generous, and immortal saying, “Paete, non dolet”—having time to pronounce no more but those three never-to-be-forgotten words: “Paetus, it is not painful:”—

> *“When the chaste Arria gave to Paetus the reeking sword she had drawn from her breast, ‘If you believe me,’ she said, ‘Paetus, the wound I have made hurts not, but ’tis that which thou wilt make that hurts me.’ ”*

The action was much more noble in itself, and of a braver sense than the poet expressed it: for she was so far from being deterred by the thought of her husband’s wound and death and her own, that she had been their promotress and adviser: but having performed this high and courageous enterprise for her husband’s only convenience, she had even in the last gasp of her life no other concern but for him, and of dispossessing him of the fear of dying with her. Paetus presently struck himself to the heart with the same weapon, ashamed, I suppose, to have stood in need of so dear and precious an example.

Pompeia Paulina, a young and very noble Roman lady, had married Seneca in his extreme old age. Nero, his fine pupil, sent his guards to him to denounce the sentence of death, which was performed after this manner: When the Roman emperors of those times had condemned any man of quality, they sent to him by their officers to choose what death he would, and to execute it within such or such a time, which was limited, according to the degree of their indignation, to a shorter or a longer respite, that they might therein have better leisure to dispose their affairs, and sometimes depriving them of the means of doing it by the shortness of the time; and if the condemned seemed unwilling to submit to the order, they had people ready at hand to execute it either by cutting the veins of the arms and legs, or by compelling them by force to swallow a draught of poison. But persons of honor would not abide this necessity, but made use of their own physicians and surgeons for this purpose. Seneca, with a calm and steady countenance, heard their charge, and presently called for paper to write his will, which being by the captain refused, he turned himself towards his

friends, saying to them, “Since I cannot leave you any other acknowledgment of the obligation I have to you, I leave you at least the best thing I have, namely, the image of my life and manners, which I entreat you to keep in memory of me, that by so doing you may acquire the glory of sincere and real friends.” And therewithal, one while appeasing the sorrow he saw in them with gentle words, and presently raising his voice to reprove them; “What,” said he, “are become of all our brave philosophical precepts? What are become of all the provisions we have so many years laid up against the accidents of fortune? Is Nero’s cruelty unknown to us? What could we expect from him who had murdered his mother and his brother, but that he should put his tutor to death who had brought him up?” After having spoken these words in general, he turned himself towards his wife, and embracing her fast in his arms, as, her heart and strength failing her, she was ready to sink down with grief, he begged of her, for his sake, to bear this accident with a little more patience, telling her, that now the hour was come wherein he was to show, not by argument and discourse, but effect, the fruit he had acquired by his studies, and that he really embraced his death, not only without grief, but moreover with joy. “Wherefore, my dearest,” said he, “do not dishonor it with thy tears, that it may not seem as if thou lovest thyself more than my reputation. Moderate thy grief, and comfort thyself in the knowledge thou hast had of me and my actions, leading the remainder of thy life in the same virtuous manner thou hast hitherto done.” To which Paulina, having a little recovered her spirits, and warmed the magnanimity of her courage with a most generous affection, replied, “No, Seneca,” said she, “I am not a woman to suffer you to go alone in such a necessity: I will not have you think that the virtuous examples of your life have not taught me how to die; and when can I ever better or more fittingly do it, or more to my own desire, than with you? and therefore assure yourself I will go along with you.” Then Seneca, taking this noble and generous resolution of his wife in good part, and also willing to free himself from the fear of leaving her exposed to the cruelty of his enemies after his death: “I have, Paulina,” said he, “instructed thee in what would serve thee happily to live; but thou more covetest, I see, the honor of dying: in truth, I will not grudge it thee; the constancy and resolution in our common end are the same, but the beauty and glory of thy part are much greater.” Which being said, the surgeons, at the same time, opened the veins of both their arms, but as those of Seneca were more shrunk up, as well

with age as abstinence, made his blood flow too slowly, he moreover commanded them to open the veins of his thighs; and lest the torments he endured might pierce his wife’s heart, and also to free himself from the affliction of seeing her in so sad a condition, after having taken a very affectionate leave of her, he entreated she would suffer them to carry her into her chamber, which they accordingly did. But all these incisions being not yet enough to make him die, he commanded Statius Anneus, his physician, to give him a draught of poison, which had not much better effect; for by reason of the weakness and coldness of his limbs, it could not arrive at his heart. Wherefore they were forced to superadd a very hot bath, and then, feeling his end approach, whilst he had breath he continued excellent discourses upon the subject of his present condition, which the secretaries wrote down so long as they could hear his voice, and his last words were long after in high honor and esteem amongst men, and it is a great loss to us that they have not come down to our times. Then, feeling the last pangs of death, with the bloody water of the bath he bathed his head, saying: “This water I dedicate to Jupiter the deliverer.” Nero, being presently informed of all this, fearing lest the death of Paulina, who was one of the best-born ladies of Rome, and against whom he had no particular unkindness, should turn to his reproach, sent orders in all haste to bind up her wounds, which her attendants did without her knowledge, she being already half dead, and without all manner of sense. Thus, though she lived contrary to her own design, it was very honorably, and befitting her own virtue, her pale complexion ever after manifesting how much life had run from her veins.

These are my three very true stories, which I find as entertaining and as tragic as any of those we make out of our own heads wherewith to amuse the common people; and I wonder that they who are addicted to such relations, do not rather cull out ten thousand very fine stories, which are to be found in books, that would save them the trouble of invention, and be more useful and diverting; and he who would make a whole and connected body of them would need to add nothing of his own, but the connection only, as it were the solder of another metal; and might by this means embody a great many true events of all sorts, disposing and diversifying them according as the beauty of the work should require, after the same manner, almost, as Ovid has made up his Metamorphoses of the infinite number of various fables.

In the last couple, this is, moreover, worthy of consideration, that Paulina voluntarily offered to lose her life for the love of her husband, and that her husband had formerly also forborne to die for the love of her. We may think there is no just counterpoise in this exchange; but, according to his stoical humor, I fancy he thought he had done as much for her, in prolonging his life upon her account, as if he had died for her. In one of his letters to Lucilius, after he has given him to understand that, being seized with an ague in Rome, he presently took coach to go to a house he had in the country, contrary to his wife's opinion, who would have him stay, and that he had told her that the argue he was seized with was not a fever of the body but of the place, it follows thus: "She let me go," says he, "giving me a strict charge of my health. Now I, who know that her life is involved in mine, begin to make much of myself, that I may preserve her. And I lose the privilege my age has given me, of being more constant and resolute in many things, when I call to mind that in this old fellow there is a young girl who is interested in his health. And since I cannot persuade her to love me more courageously, she makes me more solicitously love myself: for we must allow something to honest affections, and, sometimes, though occasions importune us to the contrary, we must call back life, even though it be with torment: we must hold the soul fast in our teeth, since the rule of living, amongst good men, is not so long as they please, but as long as they ought. He that loves not his wife or his friend so well as to prolong his life for them, but will obstinately die, is too delicate and too effeminate: the soul must impose this upon itself, when the utility of our friends so requires; we must sometimes lend ourselves to our friends, and when we would die for ourselves must break that resolution for them. 'Tis a testimony of grandeur of courage to return to life for the consideration of another, as many excellent persons have done: and 'tis a mark of singular good nature to preserve old age (of which the greatest convenience is the indifference as to its duration, and a more stout and disdainful use of life), when a man perceives that this office is pleasing, agreeable, and useful to some person by whom he is very much beloved. And a man reaps by it a very pleasing reward; for what can be more delightful than to be so dear to his wife, as upon her account he shall become dearer to himself? Thus has my Paulina loaded me not only with her fears, but my own; it has not been sufficient to consider how resolutely I could die, but I have also considered how irresolutely she would bear my death. I am enforced to live, and

sometimes to live in magnanimity.” These are his own words, as excellent as they everywhere are.

## OF THE MOST EXCELLENT MEN

IF I should be asked my choice among all the men who have come to my knowledge, I should make answer, that methinks I find three more excellent than all the rest.

One of them Homer: not that Aristotle and Varro, for example, were not, peradventure, as learned as he; nor that possibly Virgil was not equal to him in his own art, which I leave to be determined by such as know them both. I who, for my part, understand but one of them, can only say this, according to my poor talent, that I do not believe the Muses themselves could ever go beyond the Roman:—

> *"He plays on his learned lute a verse such as Cynthian Apollo modulates with his imposed fingers:"*

and yet in this judgment we are not to forget that it is chiefly from Homer that Virgil derives his excellence, that he is his guide and teacher; and that one touch of the Iliad has supplied him with body and matter out of which to compose his great and divine Aeneid. I do not reckon upon that, but mix several other circumstances that render to me this poet admirable, even as it were above human condition. And, in truth, I often wonder that he who has produced, and, by his authority, given reputation in the world to so many deities, was not deified himself. Being blind and poor, living before the sciences were reduced into rule and certain observation, he was so well acquainted with them, that all those who have since taken upon them to establish governments, to carry on wars, and to write either of religion or philosophy, of what sect soever, or of the arts, have made use of him as of a most perfect instructor in the knowledge of all things, and of his books as of a treasury of all sorts of learning:—

> *"Who tells us what is good, what evil, what useful, what not, more clearly and better than Chrysippus and Crantor?"*

and as this other says:—

> *"From which, as from a perennial spring, the lips of the poets are moistened by Pierian waters;"*

and the other:—

> *"Add the companions of the Muses, whose sceptre Homer has solely obtained;"*

and the other:—

*“From whose mouth all posterity has drawn out copious streams of verse, and has made bold to turn the mighty river into its little rivulets, fertile in the property of one man.”*

’Tis contrary to the order of nature that he has made the most excellent production that can possibly be; for the ordinary birth of things is imperfect; they thrive and gather strength by growing, whereas he rendered the infancy of poesy and several other sciences mature, perfect, and accomplished at first. And for this reason he may be called the first and the last of the poets, according to the fine testimony antiquity has left us of him, “that as there was none before him whom he could imitate, so there has been none since that could imitate him.” His words, according to Aristotle, are the only words that have motion and action, the only substantial words. Alexander the Great, having found a rich cabinet amongst Darius’ spoils, gave order it should be reserved for him to keep his Homer in, saying: that he was the best and most faithful counsellor he had in his military affairs. For the same reason it was that Cleomenes, the son of Anaxandridas, said that he was the poet of the Lacedaemonians, for that he was an excellent master for the discipline of war. This singular and particular commendation is also left of him in the judgment of Plutarch, that he is the only author in the world that never glutted nor disgusted his readers, presenting himself always another thing, and always flourishing in some new grace. That wanton Alcibiades, having asked one, who pretended to learning, for a book of Homer, gave him a box of the ear because he had none, which he thought as scandalous as we should if we found one of our priests without a Breviary. Xenophanes complained one day to Hiero, the tyrant of Syracuse, that he was so poor he had not wherewithal to maintain two servants. “What!” replied he, “Homer, who was much poorer than thou art, keeps above ten thousand, though he is dead.” What did Panaetius leave unsaid when he called Plato the Homer of the philosophers? Besides what glory can be compared to his? Nothing is so frequent in men’s mouths as his name and works, nothing so known and received as Troy, Helen, and the war about her, when perhaps there was never any such thing. Our children are still called by names that he invented above three thousand years ago; who does not know Hector and Achilles? Not only some particular families, but most nations also seek their origin in his inventions. Mohammed, the second of that name, emperor of the Turks, writing to our Pope Pius II., “I am astonished,” says he, “that the Italians should appear against me, considering that we have our common descent

from the Trojans, and that it concerns me as well as it does them to revenge the blood of Hector upon the Greeks, whom they countenance against me." Is it not a noble farce wherein kings, republics, and emperors have so many ages played their parts, and to which the vast universe serves for a theatre? Seven Grecian cities contended for his birth, so much honor even his obscurity brought him:—

*"Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenae."*

The other is Alexander the Great. For whoever will consider the age at which he began his enterprises, the small means by which he effected so glorious a design, the authority he obtained in such mere youth with the greatest and most experienced captains of the world, by whom he was followed, the extraordinary favor wherewith fortune embraced and favored so many hazardous, not to say rash, exploits:—

*"Bearing down all who sought to withstand him, and pleased to force his way by ruin;"*

that greatness, to have at the age of three-and-thirty years, passed victorious through the whole habitable earth, and in half a life to have attained to the utmost of what human nature can do; so that you cannot imagine its just duration and the continuation of his increase in valor and fortune, up to a due maturity of age, but that you must withal imagine something more than man: to have made so many royal branches to spring from his soldiers, leaving the world, at his death, divided amongst four successors, simple captains of his army, whose posterity so long continued and maintained that vast possession; so many excellent virtues as he was master of,—justice, temperance, liberality, truth in his word, love towards his own people, and humanity towards those he overcame; for his manners, in general, seem in truth incapable of any manner of reproach, although some particular and extraordinary actions of his may fall under censure. But it is impossible to carry on such great things as he did within the strict rules of justice; such as he are to be judged in gross—by the main end of their actions. The ruin of Thebes, the murder of Menander and of Hephaestion's physician, of so many Persian prisoners at one time, of a troop of Indian soldiers not without prejudice to his word, and of the Coians, so much as to the very children, are indeed excesses that are not well to be excused. For, as to Clytus, the fault was more than redeemed; and that very action, as much as any other whatever, manifests the goodness of his nature, a nature most excellently formed to goodness; and it was ingeniously said of him,

that he had his virtues from Nature, his vices from Fortune. As to his being a little given to bragging, a little too impatient of hearing himself ill-spoken of, and as to those mangers, arms, and bits he caused to be strewed in the Indies, all those little vanities, methinks, may very well be allowed to his youth, and the prodigious prosperity of his fortune. And who will consider withal his so many military virtues, his diligence, foresight, patience, discipline, subtlety, magnanimity, resolution, and good fortune, wherein (though we had not had the authority of Hannibal to assure us) he was the first of men, the admirable beauty and symmetry of his person, even to a miracle, his majestic port and awful mien, in a face so young, ruddy, and radiant:—

> *"As when, bathed in the waves of Ocean, Lucifer, whom Venus loves beyond the other stars, has displayed his sacred countenance to the heaven, and disperses the darkness;"*

the excellence of his knowledge and capacity; the duration and grandeur of his glory, pure, clean, without spot or envy, and that long after his death it was a religious belief that his very medals brought good fortune to all who carried them about them; and that more kings and princes have written his actions than other historians have written the actions of any other king or prince whatever; and that to this very day the Mohammedans, who despise all other histories, admit of and honor his alone, by a special privilege: whoever, I say, will seriously consider these particulars, will confess that, all these things put together, I had reason to prefer him before Caesar himself, who alone could make me doubtful in my choice: and it cannot be denied that there was more of his own in his exploits, and more of fortune in those of Alexander. They were in many things equal, and peradventure Caesar had some greater qualities: they were two fires, or two torrents, overrunning the world by several ways:—

> *"And as fires applied in several parts to a dry wood and crackling shrubs of laurel, or as with impetuous fall from the steep mountains, foaming torrents pour down to the ocean, each clearing a destructive course:"*

but though Caesar's ambition had been more moderate, it would still be so unhappy, having the ruin of his country and universal mischief to the world for its abominable object, that, all things raked together and put into the balance, I must needs incline to Alexander's side.

The third, and in my opinion the most excellent, is Epaminondas. Of glory he has not near so much as the other two (which, for that matter, is but a part of the substance of the thing): of valor and resolution, not of that sort which is pushed on by ambition, but of that which wisdom and reason can plant in a regular soul, he had all that could be imagined. Of this virtue of his, he has, in my idea, given as ample proof as Alexander himself or Caesar: for although his warlike exploits were neither so frequent nor so full, they were yet, if duly considered in all their circumstances, as important, as bravely fought, and carried with them as manifest testimony of valor and military conduct, as those of any whatever. The Greeks have done him the honor, without contradiction, to pronounce him the greatest man of their nation; and to be the first of Greece, is easily to be the first of the world. As to his knowledge, we have this ancient judgment of him, “That never any man knew so much, and spake so little as he;” for he was of the Pythagorean sect; but when he did speak, never any man spake better; an excellent orator, and of powerful persuasion. But as to his manners and conscience, he infinitely surpassed all men who ever undertook the management of affairs; for in this one thing, which ought chiefly to be considered, which alone truly denotes us for what we are, and which alone I make counterbalance all the rest put together, he comes not short of any philosopher whatever, not even of Socrates himself. Innocence, in this man, is a quality peculiar, sovereign, constant, uniform, incorruptible, compared with which, it appears in Alexander subject to something else subaltern, uncertain, variable, effeminate, and fortuitous.

Antiquity has judged that in thoroughly sifting all the other great captains, there is found in every one some peculiar quality that illustrates his name: in this man only there is a full and equal virtue throughout, that leaves nothing to be wished for in him, whether in private or public employment, whether in peace or war; whether to live gloriously and grandly, and to die: I do not know any form or fortune of man that I so much honor and love.

’Tis true that I look upon his obstinate poverty, as it is set out by his best friends, as a little too scrupulous and nice; and this is the only feature, though high in itself and well worthy of admiration, that I find so rugged as not to desire to imitate, to the degree it was in him.

Scipio Aemilianus alone, could one attribute to him as brave and magnificent an end, and as profound and universal a knowledge, might be

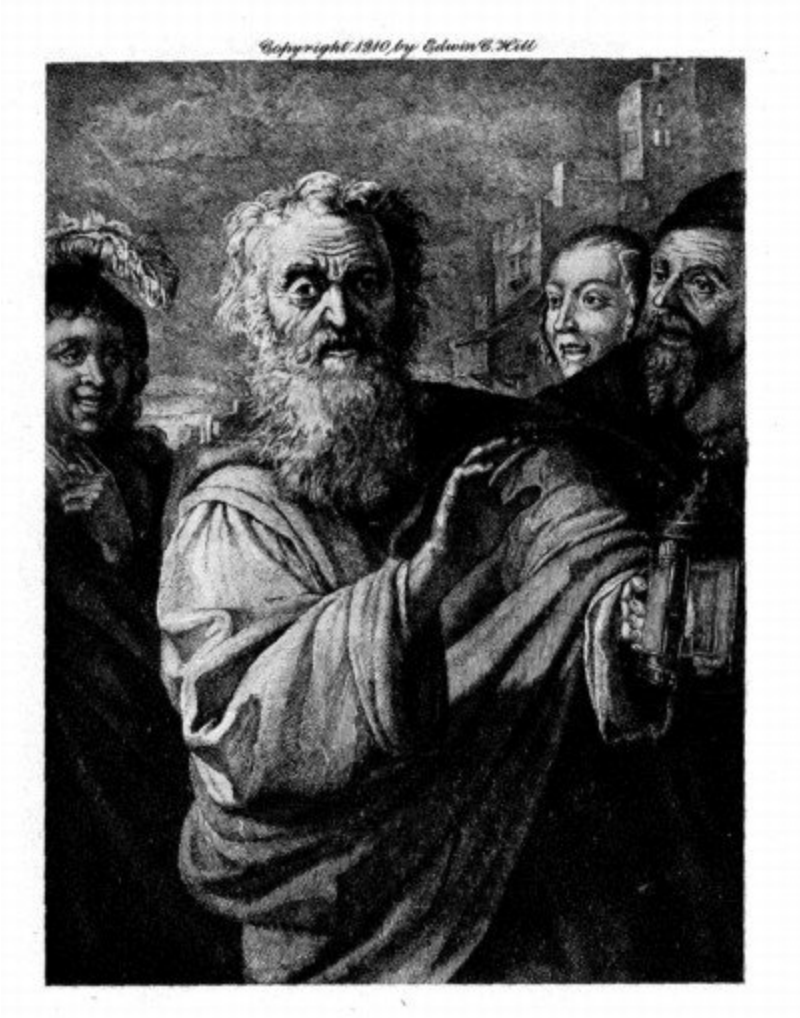
put into the other scale of the balance. Oh, what an injury has time done me to deprive me of the sight of two of the most noble lives which, by the common consent of all the world, one of the greatest of the Greeks, and the other of the Romans, were in all Plutarch. What a matter! what a workman!

For a man that was no saint, but, as we say, a gentleman, of civilian and ordinary manners, and of a moderate ambition, the richest life that I know, and full of the richest and most to be desired parts, all things considered, is, in my opinion, that of Alcibiades.

But as to what concerns Epaminondas, I will here, for the example of an excessive goodness, add some of his opinions: he declared, that the greatest satisfaction he ever had in his whole life, was the contentment he gave his father and mother by his victory at Leuctra; wherein his deference is great, preferring their pleasure before his own, so just and so full of so glorious an action. He did not think it lawful, even to restore the liberty of his country, to kill a man without knowing a cause: which made him so cold in the enterprise of his companion Pelopidas for the relief of Thebes. He was also of opinion that men in battle ought to avoid the encounter of a friend who was on the contrary side, and to spare him. And his humanity, even towards his enemies themselves, having rendered him suspected to the Boeotians, for that, after he had miraculously forced the Lacedaemonians to open to him the pass which they had undertaken to defend at the entrance into the Morea, near Corinth, he contented himself with having charged through them, without pursuing them to the utmost, he had his commission of general taken from him, very honorably upon such an account, and for the shame it was to them upon necessity afterwards to restore him to his command, and so to manifest how much upon him depended their safety and honor; victory like a shadow attending him wherever he went; and indeed the prosperity of his country, as being from him derived, died with him.

## OF THE RESEMBLANCE OF CHILDREN TO THE FATHERS

THIS FAGGOTING up of so many divers pieces is so done that I never set pen to paper but when I have too much idle time, and never anywhere but at home; so that it is compiled after divers interruptions and intervals, occasions keeping me sometimes many months elsewhere. As to the rest, I never correct my first by any second conceptions; I, peradventure, may alter a word or so, but ’tis only to vary the phrase, and not to destroy my former meaning. I have a mind to represent the progress of my humors, and that every one may see each piece as it came from the forge. I could wish I had begun sooner, and had taken more notice of the course of my mutations. A servant of mine whom I employed to transcribe for me, thought he had got a prize by stealing several pieces from me, wherewith he was best pleased; but it is my comfort that he will be no greater a gainer than I shall be a loser by the theft. I am grown older by seven or eight years since I began; nor has it been without some new acquisition: I have, in that time, by the liberality of years, been acquainted with the stone: their commerce and long converse do not well pass away without some such inconvenience. I could have been glad that of other infirmities age has to present long-lived men withal, it had chosen some one that would have been more welcome to me, for it could not possibly have laid upon me a disease for which, even from my infancy, I have had so great a horror; and it is, in truth, of all the accidents of old age, that of which I have ever been most afraid. I have often thought with myself that I went on too far, and that in so long a voyage I should at last run myself into some disadvantage; I perceived, and have often enough declared, that it was time to depart, and that life should be cut off in the sound and living part, according to the surgeon’s rule in amputations; and that nature made him pay very strict usury who did not in due time pay the principal. And yet I was so far from being ready, that in the eighteen months’ time or thereabout that I have been in this uneasy condition, I have so inured myself to it as to be content to live on in it; and have found wherein to comfort myself, and to hope: so much are men enslaved to their miserable being, that there is no condition so wretched they will not accept, provided they may live! Hear Maecenas:—




Diogenes in search of an honest man. From painting by Salvatore Rosa.

“Cripple my hand, foot, hip; shake out my loose teeth: while there’s life, ’tis well.”

And Tamerlane, with a foolish humanity, palliated the fantastic cruelty he exercised upon lepers, when he put all he could hear of to death, to deliver them, as he pretended, from the painful life they lived. For there was not one of them who would not rather have been thrice a leper than be not. And Antisthenes the Stoic, being very sick, and crying out, “Who will deliver me from these evils?” Diogenes, who had come to visit him, “This,” said he, presenting him a knife, “soon enough, if thou wilt.” “I do not mean from my life,” he replied, “but from my sufferings.” The sufferings that only attack the mind, I am not so sensible of as most other men; and this partly out of judgment, for the world looks upon several things as dreadful or to be avoided at the expense of life, that are almost indifferent to me:

partly, through a dull and insensible complexion I have in accidents which do not point-blank hit me; and that insensibility I look upon as one of the best parts of my natural condition; but essential and corporeal pains I am very sensible of. And yet, having long since foreseen them, though with a sight weak and delicate and softened with the long and happy health and quiet that God has been pleased to give me the greatest part of my time, I had in my imagination fancied them so insupportable, that, in truth, I was more afraid than I have since found I had cause: by which I am still more fortified in this belief, that most of the faculties of the soul, as we employ them, more trouble the repose of life than they are any way useful to it.

I am in conflict with the worst, the most sudden, the most painful, the most mortal, and the most irremediable of all diseases; I have already had the trial of five or six very long and very painful fits; and yet I either flatter myself, or there is even in this state what is very well to be endured by a man who has his soul free from the fear of death, and of the menaces, conclusions, and consequences which physic is ever thundering in our ears; but the effect even of pain itself is not so sharp and intolerable as to put a man of understanding into rage and despair. I have at least this advantage by my stone, that what I could not hitherto prevail upon myself to resolve upon, as to reconciling and acquainting myself with death, it will perfect; for the more it presses upon and importunes me, I shall be so much the less afraid to die. I had already gone so far as only to love life for life’s sake, but my pain will dissolve this intelligence; and God grant that in the end, should the sharpness of it be once greater than I shall be able to bear, it does not throw me into the other no less vicious extreme to desire and wish to die:—

“*Thou shouldest neither fear nor desire the last day:*”

they are two passions to be feared; but the one has its remedy much nearer at hand than the other.

As to the rest, I have always found the precept that so rigorously enjoins a resolute countenance and disdainful and indifferent comportment in the toleration of infirmities to be ceremonious. Why should philosophy, which only has respect to life and effects, trouble itself about these external appearances? Let us leave that care to actors and masters of rhetoric, who set so great a value upon our gestures. Let her allow this vocal frailty to disease, if it be neither cordial nor stomachic, and permit the ordinary ways of expressing grief by sighs, sobs, palpitations, and turning pale, that nature

has put out of our power; provided the courage be undaunted, and the tones not expressive of despair, let her be satisfied. What matter the wringing of our hands, if we do not wring our thoughts? She forms us for ourselves, not for others; to be, not to seem; let her be satisfied with governing our understanding, which she has taken upon her the care of instructing; that, in the fury of the colic, she maintain the soul in a condition to know itself, and to follow its accustomed way, contending with, and enduring, not meanly truckling under pain; moved and heated, not subdued and conquered, in the contention; capable of discourse and other things, to a certain degree. In such extreme accidents, ’tis cruelty to require so exact a composedness. ’Tis no great matter that we make a wry face, if the mind plays its part well: if the body find itself relieved by complaining, let it complain: if agitation ease it, let it tumble and toss at pleasure; if it seem to find the disease evaporate (as some physicians hold that it helps women in delivery) in making loud outcries, or if this do but divert its torments, let it roar as it will. Let us not command this voice to sally, but stop it not. Epicurus not only forgives his sage for crying out in torments, but advises him to it:—

> *“Boxers also, when they strike, groan in the act, because with the strength of voice the whole body is carried, and the blow comes with the greater vehemence.”*

We have enough to do to deal with the disease, without troubling ourselves with these superfluous rules.

Which I say in excuse of those whom we ordinarily see impatient in the assaults of this malady; for as to what concerns myself, I have passed it over hitherto with a little better countenance, and contented myself with groaning without roaring out; not, nevertheless, that I put any great constraint upon myself to maintain this exterior decorum, for I make little account of such an advantage: I allow herein as much as the pain requires; but either my pains are not so excessive, or I have more than ordinary patience. I complain, I confess, and am a little impatient in a very sharp fit, but I do not arrive to such a degree of despair as he who with—

> *“Wailing, complaining, groaning, murmuring much avail lugubrious sounds:”*

I try myself in the depth of my suffering, and have always found that I was in a capacity to speak, think, and give a rational answer as well as at any other time, but not so firmly, being troubled and interrupted by the pain. When I am looked upon by my visitors to be in the greatest torment, and

that they therefore forbear to trouble me, I often essay my own strength, and myself set some discourse on foot, the most remote I can contrive from my present condition. I can do anything upon a sudden endeavor, but it must not continue long. O what pity ’tis I have not the faculty of that dreamer in Cicero, who dreaming he was lying with a wench, found he had discharged his stone in the sheets. My pains strangely deaden my appetite that way. In the intervals from this excessive torment, when my ureters only languish without any great dolor, I presently feel myself in my wonted state, forasmuch as my soul takes no other alarm but what is sensible and corporal, which I certainly owe to the care I have had of preparing myself by meditation against such accidents:—

> *“To me, O virgin, no new shape of suffering can arise new or unexpected; I have anticipated all, and acted them over beforehand in my mind.”*

I am, however, a little roughly handled for an apprentice, and with a sudden and sharp alteration, being fallen in an instant from a very easy and happy condition of life into the most uneasy and painful that can be imagined. For besides that it is a disease very much to be feared in itself, it begins with me after a more sharp and severe manner than it is used to do with other men. My fits come so thick upon me that I am scarcely ever at ease; yet I have hitherto kept my mind so upright that, provided I can still continue it, I find myself in a much better condition of life than a thousand others, who have no fever nor other disease but what they create to themselves for want of meditation.

There is a certain sort of crafty humility that springs from presumption, as this, for example, that we confess our ignorance in many things, and are so courteous as to acknowledge that there are in the works of nature some qualities and conditions that are imperceptible to us, and of which our understanding cannot discover the means and causes; by this so honest and conscientious declaration we hope to obtain that people shall also believe us as to those that we say we do understand. We need not trouble ourselves to seek our foreign miracles and difficulties; methinks, amongst the things that we ordinarily see, there are such incomprehensible wonders as surpass all difficulties of miracles. What a wonderful thing it is that the drop of seed from which we are produced should carry in itself the impression not only of the bodily form, but even of the thoughts and inclinations of our fathers! Where can that drop of fluid matter contain that

infinite number of forms? and how can they carry on these resemblances with so precarious and irregular a progress that the son shall be like his great-grandfather, the nephew like his uncle? In the family of Lepidus at Rome there were three, not successively but by intervals, who were born with the same eye covered with a cartilage. At Thebes there was a race that carried from their mother's womb the form of the head of a lance, and he who was not born so was looked upon as illegitimate. And Aristotle says that in a certain nation, where the women were in common, they assigned the children to their fathers by their resemblance.

'Tis to be believed that I derive this infirmity from my father, for he died wonderfully tormented with a great stone in his bladder; he was never sensible of his disease till the sixty-seventh year of his age; and before that had never felt any menace or symptoms of it, either in his reins, sides, or any other part, and had lived, till then, in a happy, vigorous state of health, little subject to infirmities, and he continued seven years after in this disease, dragging on a very painful end of life. I was born about five-and-twenty years before his disease seized him, and in the time of his most flourishing and healthful state of body, his third child in order of birth: where could his propension to this malady lie lurking all that while? And he being then so far from the infirmity, how could that small part of his substance wherewith he made me, carry away so great an impression for its share? and how so concealed, that till five-and-forty years after, I did not begin to be sensible of it? being the only one to this hour, amongst so many brothers and sisters, and all by one mother, that was ever troubled with it. He that can satisfy me in this point, I will believe him in as many other miracles as he pleases; always provided that, as their manner is, he does not give me a doctrine much more intricate and fantastic than the thing itself for current pay.

Let the physicians a little excuse the liberty I take, for by this same infusion and fatal insinuation it is that I have received a hatred and contempt of their doctrine; the antipathy I have against their art is hereditary. My father lived threescore and fourteen years, my grandfather sixty-nine, my great-grandfather almost fourscore years, without ever tasting any sort of physic: and, with them, whatever was not ordinary diet, was instead of a drug. Physic is grounded upon experience and examples: so is my opinion. That is an express and very advantageous experience. I do not know that they can find me in all their records three that were born,

bred, and died under the same roof, who have lived so long by their conduct. They must here of necessity confess, that if reason be not, fortune at least is on my side, and with physicians, fortune goes for a great deal more than reason. Let them not take me now at a disadvantage; let them not threaten me in the prostrate condition wherein I now am; that were dishonesty. In truth, I have enough the better of them by these domestic examples, that they should rest satisfied. Human things are not usually so constant; it has been two hundred years, save eighteen, that this trial has lasted, for the first of them was born in the year 1402: ’tis now, indeed, very good reason that this experience should begin to fail us. Let them not, therefore, reproach me with the infirmities under which I now suffer; is it not enough that I for my part have lived seven-and-forty years in good health? though it should be the end of my career, ’tis of the longer sort.

My ancestors had an aversion to physic by some occult and natural instinct; for the very sight of drugs was loathsome to my father. The Seigneur de Gaviac, my uncle by the father’s side, a churchman, and a valetudinarian from his birth, and yet who made that crazy life hold out to sixty-seven years, being once fallen into a furious fever, it was ordered by the physicians he should be plainly told that if he would not make use of help (for so they call that which is very often an obstacle), he would infallibly be a dead man. That good man, though terrified with this dreadful sentence, yet replied, “I am then a dead man.” But God soon after made the prognostic false. The last of the brothers—there were four of them—and by many years the last, the Sieur de Bussaguet, was the only one of the family who made use of medicine, by reason, I suppose, of the concern he had with the other arts, for he was a councilor in the court of Parliament, and it succeeded so ill with him, that being in outward appearance of the strongest constitution, he yet died long before any of the rest, save the Sieur de Saint Michel.

’Tis possible I may have derived this natural antipathy to physic from them; but had there been no other consideration in the case, I would have endeavored to have overcome it; for all these conditions that spring in us without reason, are vicious; ’tis a kind of disease that we should wrestle with. It may be I had naturally this propension; but I have supported and fortified it by arguments and reasons which have established in me the opinion I am of. For I also hate the consideration of refusing physic for the nauseous taste: I should hardly be of that humor who hold health to be

worth purchasing by all the most painful cauteries and incisions that can be applied. And, with Epicurus, I conceive that pleasures are to be avoided, if greater pains be the consequence, and pains to be coveted, that will terminate in greater pleasures. Health is a precious thing, and the only one, in truth, meriting that a man should lay out, not only his time, sweat, labor, and goods, but also his life itself to obtain it; forasmuch as, without it, life is wearisome and injurious to us: pleasure, wisdom, learning and virtue, without it, wither away and vanish; and to the most labored and solid discourses that philosophy would imprint in us to the contrary, we need no more but oppose the image of Plato being struck with an epilepsy or apoplexy; and, in this presupposition, to defy him to call the rich faculties of his soul to his assistance. All means that conduce to health can neither be too painful nor too dear to me. But I have some other appearances that make me strangely suspect all this merchandise. I do not deny but that there may be some art in it, that there are not amongst so many works of Nature, things proper for the conservation of health: that is most certain: I very well know there are some simples that moisten, and others that dry; I experimentally know that radishes are windy, and senna-leaves purging; and several other such experiences I have, as that mutton nourishes me, and wine warms me: and Solon said “that eating was physic against the malady hunger.” I do not disapprove the use we make of things the earth produces, nor doubt, in the least, of the power and fertility of Nature, and of its application to our necessities: I very well see that pikes and swallows live by her laws; but I mistrust the inventions of our mind, our knowledge and art, to countenance which, we have abandoned Nature and her rules, and wherein we keep no bounds nor moderation. As we call the piling up of the first laws that fall into our hands justice, and their practice and dispensation very often foolish and very unjust; and as those who scoff at and accuse it, do not, nevertheless, blame that noble virtue itself, but only condemn the abuse and profanation of that sacred title; so in physic I very much honor that glorious name, its propositions, its promises, so useful for the service of mankind; but the ordinances it foists upon us, betwixt ourselves, I neither honor nor esteem.

In the first place, experience makes me dread it; for amongst all my acquaintance, I see no people so soon sick, and so long before they are well, as those who take much physic; their very health is altered and corrupted by their frequent prescriptions. Physicians are not content to deal only with the

sick, but they will moreover corrupt health itself, for fear men should at any time escape their authority. Do they not, from a continual and perfect health, draw the argument of some great sickness to ensue? I have been sick often enough, and have always found my sickness easy enough to be supported (though I have made trial of almost all sorts), and as short as those of any other, without their help, or without swallowing their ill-tasting doses. The health I have is full and free, without other rule or discipline than my own custom and pleasure. Every place serves me well enough to stay in, for I need no other conveniences, when I am sick, than what I must have when I am well. I never disturb myself that I have no physician, no apothecary, nor any other assistance, which I see most other sick men more afflicted at than they are with their disease. What! Do the doctors themselves show us more felicity and duration in their own lives, that may manifest to us some apparent effect of their skill?

There is not a nation in the world that has not been many ages without physic; and these the first ages, that is to say, the best and most happy; and the tenth part of the world knows nothing of it yet; many nations are ignorant of it to this day, where men live more healthful and longer than we do here, and even amongst us the common people live well enough without it. The Romans were six hundred years before they received it; and after having made trial of it, banished it from the city at the instance of Cato the Censor, who made it appear how easy it was to live without it, having himself lived fourscore and five years, and kept his wife alive to an extreme old age, not without physic, but without a physician: for everything that we find to be healthful to life may be called physic. He kept his family in health, as Plutarch says, if I mistake not, with hare’s milk; as Pliny reports, that the Arcadians cured all manner of diseases with that of a cow; and Herodotus says, the Lybians generally enjoy rare health, by a custom they have, after their children are arrived to four years of age, to burn and cauterize the veins of their head and temples, by which means they cut off all defluxions of rheum for their whole lives. And the country people of our province make use of nothing, in all sorts of distempers, but the strongest wine they can get, mixed with a great deal of saffron and spice, and always with the same success.

And to say the truth, of all this diversity and confusion of prescriptions, what other end and effect is there after all, but to purge the belly? which a thousand ordinary simples will do as well; and I do not

know whether such evacuations be so much to our advantage as they pretend, and whether nature does not require a residence of her excrements to a certain proportion, as wine does of its lees to keep it alive: you often see healthful men fall into vomitings and fluxes of the belly by some extrinsic accident, and make a great evacuation of excrements, without any preceding need, or any following benefit, but rather with hurt to their constitution. ’Tis from the great Plato, that I lately learned, that of three sorts of motions which are natural to us, purging is the worst, and that no man, unless he be a fool, ought to take anything to that purpose but in the extremest necessity. Men disturb and irritate the disease by contrary oppositions; it must be the way of living that must gently dissolve, and bring it to its end. The violent gripings and contest betwixt the drug and the disease are ever to our loss, since the combat is fought within ourselves, and that the drug is an assistant not to be trusted, being in its own nature an enemy to our health, and by trouble having only access into our condition. Let it alone a little; the general order of things that takes care of fleas and moles, also takes care of men, if they will have the same patience that fleas and moles have, to leave it to itself. ’Tis to much purpose we cry out Bihore! ’tis a way to make us hoarse, but not to hasten the matter. ’Tis a proud and uncompassionate order: our fears, our despair displease and stop it from, instead of inviting it to, our relief; it owes its course to the disease, as well as to health; and will not suffer itself to be corrupted in favor of the one to the prejudice of the other’s right, for it would then fall into disorder. Let us, by God, follow it; it leads those that follow, and those who will not follow, it drags along, both their fury and physic together. Order a purge for your brain, it will there be much better employed than upon your stomach. One asking a Lacedaemonian what had made him live so long, he made answer, “the ignorance of physic;” and the Emperor Adrian continually exclaimed as he was dying, that the crowd of physicians had killed him. A bad wrestler turned physician: “Courage,” says Diogenes to him; “thou hast done well, for now thou will throw those who have formerly thrown thee.” But they have this advantage, according to Nicocles, that the sun gives light to their success and the earth covers their failures. And, besides, they have a very advantageous way of making use of all sorts of events: for what fortune, nature, or any other cause (of which the number is infinite), produces of good and healthful in us, it is the privilege of physic to attribute to itself; all the happy successes that happen to the patient, must be thence

derived; the accidents that have cured me, and a thousand others, who do not employ physicians, physicians usurp to themselves: and as to ill accidents, they either absolutely disown them, in laying the fault upon the patient, by such frivolous reasons as they are never at a loss for; as “he lay with his arms out of bed,” or “he was disturbed with the rattling of a coach:”—

*“The passage of the wheels in the narrow turning of the street;”*

or “somebody had set open the casement,” or “he had lain upon his left side:” or “he had some disagreeable fancies in his head:” in sum, a word, a dream, or a look, seems to them excuse sufficient wherewith to palliate their own errors: or, if they so please, they even make use of our growing worse, and do their business in this way which can never fail them: which is by buzzing us in the ear, when the disease is more inflamed by their medicaments, that it had been much worse but for those remedies; he, whom from an ordinary cold they have thrown into a double tertian-ague, had but for them been in a continued fever. They do not much care what mischief they do, since it turns to their own profit. In earnest, they have reason to require a very favorable belief from their patients; and, indeed, it ought to be a very easy one, to swallow things so hard to be believed. Plato said very well, that physicians were the only men who might lie at pleasure, since our health depends upon the vanity and falsity of their promises.

Aesop, a most excellent author, and of whom few men discover all the graces, pleasantly represents to us the tyrannical authority physicians usurp over poor creatures, weakened and subdued by sickness and fear, when he tells us, that a sick person, being asked by his physician what operation he found of the potion he had given him: “I have sweated very much,” says the sick man. “That’s good,” says the physician. Another time, having asked how he felt himself after his physic: “I have been very cold, and have had a great shivering upon me,” said he. “That is good,” replied the physician. After the third potion, he asked him again how he did: “Why, I find myself swollen and puffed up,” said he, “as if I had a dropsy.” “That is very well,” said the physician. One of his servants coming presently after to inquire how he felt himself, “Truly, friend,” said he, “with being too well I am about to die.”

There was a more just law in Egypt, by which the physician, for the three first days, was to take charge of his patient at the patient’s own risk and cost; but, those three days being past, it was to be at his own. For what

reason is it that their patron, Aesculapius, should be struck with thunder for restoring Hippolitus from death to life:—

> “*Then the Almighty Father, offended that any mortal should rise to the light of life from the infernal shades, struck the son of Phoebus with his forked lightning to the Stygian lake;*”

and his followers be pardoned, who send so many souls from life to death? A physician, boasting to Nicocles that his art was of great authority: “It is so, indeed,” said Nicocles, “that can with impunity kill so many people.”

As to what remains, had I been of their counsel, I would have rendered my discipline more sacred and mysterious; they begun well, but they have not ended so. It was a good beginning to make gods and demons the authors of their science, and to have used a peculiar way of speaking and writing, notwithstanding that philosophy concludes it folly to persuade a man to his own good by an unintelligible way: “Ut si quis medicus imperet, ut sumat:”—

> “*Terrigenam, herbigradam, domiportam, sanguine cassam.*”

It was a good rule in their art, and that accompanies all other vain, fantastic, and supernatural arts, that the patient’s belief should prepossess them with good hope and assurance of their effects and operation: a rule they hold to that degree as to maintain that the most inexpert and ignorant physician is more proper for a patient who has confidence in him, than the most learned and experienced whom he is not so acquainted with. Nay, even the very choice of most of their drugs is in some sort mysterious and divine; the left foot of a tortoise, the urine of a lizard, the dung of an elephant, the liver of a mole, blood drawn from under the right wing of a white pigeon; and for us who have the stone (so scornfully they use us in our miseries) the excrement of rats beaten to powder, and such like trash and fooleries which rather carry a face of magical enchantment than of any solid science. I omit the odd number of their pills, the destination of certain days and feasts of the year, the superstition of gathering their simples at certain hours, and that so austere and very wise countenance and carriage which Pliny himself so much derides. But they have, as I said, failed in that they have not added to this fine beginning the making their meetings and consultations more religious and secret, where no profane person should have admission, no more than in the secret ceremonies of Aesculapius; for by the reason of this it falls out that their irresolution, the weakness of their

arguments, divinations and foundations, the sharpness of their disputes, full of hatred, jealousy, and self-consideration, coming to be discovered by every one, a man must be marvellously blind not to see that he runs a very great hazard in their hands. Who ever saw one physician approve of another's prescription, without taking something away, or adding something to it by which they sufficiently betray their tricks, and make it manifest to us that they therein more consider their own reputation, and consequently their profit, than their patient's interest. He was a much wiser man of their tribe, who of old gave it as a rule, that only one physician should undertake a sick person; for if he do nothing to purpose, one single man's default can bring no great scandal upon the art of medicine; and, on the contrary, the glory will be great if he happen to have success; whereas, when there are many, they at every turn bring a disrepute upon their calling, forasmuch as they oftener do hurt than good. They ought to be satisfied with the perpetual disagreement which is found in the opinions of the principal masters and ancient authors of this science, which is only known to men well read, without discovering to the vulgar the controversies and various judgments which they still nourish and continue amongst themselves.

Will you have one example of the ancient controversy in physic? Herophilus lodges the original cause of all diseases in the humors; Erasistratus, in the blood of the arteries; Asclepiades, in the invisible atoms of the pores; Alcmaeon, in the exuberance or defect of our bodily strength; Diocles, in the inequality of the elements of which the body is composed, and in the quality of the air we breathe; Strato, in the abundance, crudity, and corruption of the nourishment we take; and Hippocrates lodges it in the spirits. There is a certain friend of theirs, whom they know better than I, who declares upon this subject, "that the most important science in practice amongst us, as that which is intrusted with our health and conservation, is, by ill-luck, the most uncertain, the most perplexed, and agitated with the greatest mutations." There is no great danger in our mistaking the height of the sun, or the fraction of some astronomical suputation; but here, where our whole being is concerned, 'tis not wisdom to abandon ourselves to the mercy of the agitation of so many contrary winds.

Before the Peloponnesian war there was no great talk of this science. Hippocrates brought it into repute; whatever he established, Chrysippus overthrew; after that, Erasistratus, Aristotle's grandson, overthrew what Chrysippus had written; after these, the Empirics started up, who took a

quite contrary way to the ancients in the management of this art; when the credit of these began a little to decay, Herophilus set another sort of practice on foot, which Asclepiades in turn stood up against, and overthrew; then, in their turn, the opinions first of Themiso, and then of Musa, and after that those of Vectius Valens, a physician famous through the intelligence he had with Messalina, came in vogue; the empire of physic in Nero's time was established in Thessalus, who abolished and condemned all that had been held till his time; this man's doctrine was refuted by Crinas of Marseilles, who first brought all medicinal operations under the Ephemerides and motions of the stars, and reduced eating, sleeping, and drinking to hours that were most pleasing to Mercury and the moon; his authority was soon after supplanted by Charinus, a physician of the same city of Marseilles, a man who not only controverted all the ancient methods of physic, but moreover the usage of hot baths, that had been generally and for so many ages in common use; he made men bathe in cold water, even in winter, and plunged his sick patients in the natural waters of streams. No Roman till Pliny's time had ever vouchsafed to practice physic; that office was only performed by Greeks and foreigners, as 'tis now amongst us French, by those who sputter Latin; for, as a very great physician says, we do not easily accept the medicine we understand, no more than we do the drugs we ourselves gather. If the nations whence we fetch our guaiacum, sarsaparilla, and China wood, have physicians, how great a value must we imagine, by the same recommendation of strangeness, rarity, and dear purchase, do they set upon our cabbage and parsley? for who would dare to contemn things so far fetched, and sought out at the hazard of so long and dangerous a voyage?

Since these ancient mutations in physic, there have been infinite others down to our own times, and, for the most part, mutations entire and universal, as those, for example, produced by Paracelsus, Fioravanti, and Argentier; for they, as I am told, not only alter one recipe, but the whole contexture and rules of the body of physic, accusing all others of ignorance and imposition who have practiced before them. At this rate, in what a condition the poor patient must be, I leave you to judge.

If we were even assured that, when they make a mistake, that mistake of theirs would do us no harm, though it did us no good, it were a reasonable bargain to venture the making ourselves better without any danger of being made worse. Aesop tells a story, that one who had bought a

Morisco slave, believing that his black complexion had arrived by accident and the ill usage of his former master, caused him to enter with great care into a course of baths and potions: it happened that the Moor was nothing amended in his tawny complexion, but he wholly lost his former health. How often do we see physicians impute the death of their patients to one another? I remember that some years ago there was an epidemical disease, very dangerous and for the most part mortal, that raged in the towns about us: the storm being over which had swept away an infinite number of men, one of the most famous physicians of all the country, presently after published a book upon that subject, wherein, upon better thoughts, he confesses that the letting blood in that disease was the principal cause of so many mishaps. Moreover, their authors hold that there is no physic that has not something hurtful in it. And if even those of the best operation in some measure offend us, what must those do that are totally misapplied? For my own part, though there were nothing else in the case, I am of opinion, that to those who loathe the taste of physic, it must needs be a dangerous and prejudicial endeavor to force it down at so incommodious a time, and with so much aversion, and believe that it marvellously distempers a sick person at a time when he has so much need of repose. And moreover, if we but consider the occasions upon which they usually ground the cause of our diseases, they are so light and nice, that I thence conclude a very little error in the dispensation of their drugs may do a great deal of mischief. Now, if the mistake of a physician be so dangerous, we are in but a scurvy condition; for it is almost impossible but he must often fall into those mistakes: he had need of too many parts, considerations, and circumstances, rightly to level his design: he must know the sick person’s complexion, his temperament, his humors, inclinations, actions, nay, his very thoughts and imaginations; he must be assured of the external circumstances, of the nature of the place, the quality of the air and season, the situation of the planets, and their influences: he must know in the disease, the causes, prognostics, affections, and critical days; in the drugs, the weight, the power of working, the country, figure, age, and dispensation, and he must know how rightly to proportion and mix them together, to beget a just and perfect symmetry; wherein if there be the least error, if amongst so many springs there be but any one out of order, ’tis enough to destroy us. God knows with how great difficulty most of these things are to be understood: for (for example) how shall a physician find out the true sign of the disease, every

disease being capable of an infinite number of indications? How many doubts and controversies have they amongst themselves upon the interpretation of urines? otherwise, whence should the continual debates we see amongst them about the knowledge of the disease proceed? how could we excuse the error they so oft fall into, of taking fox for martin? In the diseases I have had, though there were ever so little difficulty in the case, I never found three of one opinion: which I instance, because I love to introduce examples wherein I am myself concerned.

A gentleman at Paris was lately cut for the stone by order of the physicians, in whose bladder, being accordingly so cut, there was found no more stone than in the palm of his hand; and in the same place a bishop, who was my particular friend, having been earnestly pressed by the majority of the physicians whom he consulted, to suffer himself to be cut, to which also, upon their word, I used my interest to persuade him, when he was dead and opened, it appeared that he had no malady but in the kidneys. They are least excusable for any error in this disease, by reason that it is in some sort palpable; and ’tis thence that I conclude surgery to be much more certain, by reason that it sees and feels what it does, and so goes less upon conjecture; whereas the physicians have no speculum matricis, by which to examine our brains, lungs, and liver.

Even the very promises of physic are incredible in themselves; for, having to provide against divers and contrary accidents that often afflict us at one and the same time, and that have almost a necessary relation, as the heat of the liver and the coldness of the stomach, they will needs persuade us, that of their ingredients one will heat the stomach and the other will cool the liver: one has its commission to go directly to the kidneys, nay, even to the bladder, without scattering its operations by the way, and is to retain its power and virtue through all those turns and meanders, even to the place to the service of which it is designed, by its own occult property: this will dry the brain; that will moisten the lungs. Of all this bundle of things having mixed up a potion, is it not a kind of madness to imagine or to hope that these differing virtues should separate themselves from one another in this mixture and confusion, to perform so many various errands? I should very much fear that they would either lose or change their tickets, and disturb one another’s quarters. And who can imagine but that, in this liquid confusion, these faculties must corrupt, confound, and spoil one another? And is not the danger still more when the making up of this medicine is

intrusted to the skill and fidelity of still another, to whose mercy we again abandon our lives?

As we have doublet and breeches-makers, distinct trades, to clothe us, and are so much the better fitted, seeing that each of them meddles only with his own business, and has less to trouble his head with than the tailor who undertakes all; and as in matter of diet, great persons, for their better convenience, and to the end they may be better served, have cooks for the different offices, this for soups and potages, that for roasting, instead of which if one cook should undertake the whole service, he could not so well perform it; so also as to the cure of our maladies. The Egyptians had reason to reject this general trade of physician, and to divide the profession: to each disease, to each part of the body, its particular workman; for that part was more properly and with less confusion cared for, seeing the person looked to nothing else. Ours are not aware that he who provides for all, provides for nothing; and that the entire government of this microcosm is more than they are able to undertake. Whilst they were afraid of stopping a dysentery, lest they should put the patient into a fever, they killed me a friend, who was worth more than the whole of them. They counterpoise their own divinations with the present evils; and because they will not cure the brain to the prejudice of the stomach, they injure both with their dissentient and tumultuary drugs.

As to the variety and weakness of the rationale of this art, they are more manifest in it than in any other art; aperitive medicines are proper for a man subject to the stone, by reason that opening and dilating the passages they help forward the slimy matter whereof gravel and stone are engendered, and convey that downward which begins to harden and gather in the reins; aperitive things are dangerous for a man subject to the stone, by reason that, opening and dilating the passages, they help forward the matter proper to create the gravel toward the reins, which by their own propension being apt to seize it, ’tis not to be imagined but that a great deal of what has been conveyed thither must remain behind; moreover, if the medicine happen to meet with anything too large to be carried through all the narrow passages it must pass to be expelled, that obstruction, whatever it is, being stirred by these aperitive things and thrown into those narrow passages, coming to stop them, will occasion a certain and most painful death. They have the like uniformity in the counsels they give us for the regimen of life: it is good to make water often; for we experimentally see that, in letting it

lie long in the bladder, we give it time to settle the sediment, which will concrete into a stone; it is good not to make water often, for the heavy excrements it carries along with it will not be voided without violence, as we see by experience that a torrent that runs with force washes the ground it rolls over much cleaner than the course of a slow and tardy stream; so, it is good to have often to do with women, for that opens the passages and helps to evacuate gravel; it is also very ill to have often to do with women, because it heats, tires, and weakens the reins. It is good to bathe frequently in hot water, forasmuch as that relaxes and mollifies the places where the gravel and stone lie; it is also ill by reason that this application of external heat helps the reins to bake, harden, and petrify the matter so disposed. For those who are taking baths it is most healthful to eat little at night, to the end that the waters they are to drink the next morning may have a better operation upon an empty stomach; on the other hand, it is better to eat little at dinner, that it hinder not the operation of the waters, while it is not yet perfect, and not to oppress the stomach so soon after the other labor, but leave the office of digestion to the night, which will much better perform it than the day, when the body and soul are in perpetual moving and action. Thus do they juggle and trifle in all their discourses at our expense; and they could not give me one proposition against which I should not know how to raise a contrary of equal force. Let them, then, no longer exclaim against those who in this trouble of sickness suffer themselves to be gently guided by their own appetite and the advice of nature, and commit themselves to the common fortune.

I have seen in my travels almost all the famous baths of Christendom, and for some years past have begun to make use of them myself: for I look upon bathing as generally wholesome, and believe that we suffer no little inconveniences in our health by having left off the custom that was generally observed, in former times, almost by all nations, and is yet in many, of bathing every day; and I cannot imagine but that we are much the worse by having our limbs crusted and our pores stopped with dirt. And as to the drinking of them, fortune has in the first place rendered them not at all unacceptable to my taste; and secondly, they are natural and simple, which at least carry no danger with them, though they may do us no good, of which the infinite crowd of people of all sorts and complexions who repair thither I take to be a sufficient warranty; and although I have not there observed any extraordinary and miraculous effects, but that on the

contrary, having more narrowly than ordinary inquired into it, I have found all the reports of such operations that have been spread abroad in those places ill-grounded and false, and those that believe them (as people are willing to be gulled in what they desire) deceived in them, yet I have seldom known any who have been made worse by those waters, and a man cannot honestly deny but that they beget a better appetite, help digestion, and do in some sort revive us, if we do not go too late and in too weak a condition, which I would dissuade every one from doing. They have not the virtue to raise men from desperate and inveterate diseases, but they may help some light indisposition, or prevent some threatening alteration. He who does not bring along with him so much cheerfulness as to enjoy the pleasure of the company he will there meet, and of the walks and exercises to which the amenity of those places invite us, will doubtless lose the best and surest part of their effect. For this reason I have hitherto chosen to go to those of the most pleasant situation, where there was the best conveniency of lodging, provision, and company, as the baths of Bagneres in France, those of Plombieres on the frontiers of Germany and Lorraine, those of Baden in Switzerland, those of Lucca in Tuscany, and especially those of Della Villa, which I have the most and at various seasons frequented.

Every nation has particular opinions touching their use, and particular rules and methods in using them; and all of them, according to what I have seen, almost with like effect. Drinking them is not at all received in Germany; the Germans bathe for all diseases, and will lie dabbling in the water almost from sun to sun; in Italy, where they drink nine days, they bathe at least thirty, and commonly drink the water mixed with some other drugs to make it work the better. Here we are ordered to walk to digest it; there we are kept in bed after taking it till it be wrought off, our stomachs and feet having continually hot cloths applied to them all the while; and as the Germans have a particular practice generally to use cupping and scarification in the bath, so the Italians have their doccie, which are certain little streams of this hot water brought through pipes, and with these bathe an hour in the morning, and as much in the afternoon, for a month together, either the head, stomach, or any other part where the evil lies. There are infinite other varieties of customs in every country, or rather there is no manner of resemblance to one another. By this you may see that this little part of physic to which I have only submitted, though the least depending

upon art of all others, has yet a great share of the confusion and uncertainty everywhere else manifest in the profession.

The poets put what they would say with greater emphasis and grace; witness these two epigrams:—

> *“Alcon yesterday touched Jove’s statue; he, although marble, suffers the force of the physician: lo! to-day ordered to be transferred from the old temple, where it stood, it is carried out, although it be a god and a stone.”*

and the other: —

> *“Andragoras bathed with us, supped gaily, and in the morning the same was found dead. Dost thou ask, Faustinus, the cause of this so sudden death? In his dreams he had seen the physician Hermocrates:”*

upon which I will relate two stories.

The Baron de Caupene in Chalosse and I have betwixt us the advowson of a benefice of great extent, at the foot of our mountains, called Lahontan. It is with the inhabitants of this angle, as ’tis said of those of the Val d’Angrougne; they lived a peculiar sort of life, their fashions, clothes, and manners distinct from other people; ruled and governed by certain particular laws and usages, received from father to son, to which they submitted, without other constraint than the reverence to custom. This little state had continued from all antiquity in so happy a condition, that no neighboring judge was ever put to the trouble of inquiring into their doings; no advocate was ever retained to give them counsel, no stranger ever called in to compose their differences; nor was ever any of them seen to go a-begging. They avoided all alliances and traffic with the outer world, that they might not corrupt the purity of their own government; till, as they say, one of them, in the memory of man, having a mind spurred on with a noble ambition, took it into his head, to bring his name into credit and reputation, to make one of his sons something more than ordinary, and having put him to learn to write in a neighboring town, made him at last a brave village notary. This fellow, having acquired such dignity, began to disdain their ancient customs, and to buzz into the people’s ears the pomp of the other parts of the nation; the first prank he played was to advise a friend of his, whom somebody had offended by sawing off the horns of one of his goats, to make his complaint to the royal judges thereabout, and so he went on from one to another, till he had spoiled and confounded all. In the tail of this

corruption, they say, there happened another, and of worse consequence, by means of a physician, who, falling in love with one of their daughters, had a mind to marry her and to live amongst them. This man first of all began to teach them the names of fevers, colds, and imposthumes; the seat of the heart, liver, and intestines, a science till then utterly unknown to them; and instead of garlic, with which they were wont to cure all manner of diseases, how painful or extreme soever, he taught them, though it were but for a cough or any little cold, to take strange mixtures, and began to make a trade not only of their health, but of their lives. They swear till then they never perceived the evening air to be offensive to the head; that to drink when they were hot was hurtful, and that the winds of autumn were more unwholesome than those of spring; that, since this use of physic, they find themselves oppressed with a legion of unaccustomed diseases, and that they perceive a general decay in their ancient vigor, and their lives are cut shorter by the half. This is the first of my stories.

The other is, that before I was afflicted with the stone, hearing that the blood of a he-goat was with many in very great esteem, and looked upon as a celestial manna rained down upon these latter ages for the good and preservation of the lives of men, and having heard it spoken of by men of understanding for an admirable drug, and of infallible operation; I, who have ever thought myself subject to all the accidents that can befall other men, had a mind, in my perfect health, to furnish myself with this miracle, and therefore gave order to have a goat fed at home according to the recipe: for he must be taken in the hottest month of all summer, and must only have aperitive herbs given him to eat, and white wine to drink. I came home by chance the very day he was to be killed; and some one came and told me that the cook had found two or three great balls in his paunch, that rattled against one another amongst what he had eaten. I was curious to have all his entrails brought before me, where, having caused the skin that enclosed them to be cut, there tumbled out three great lumps, as light as sponges, so that they appeared to be hollow, but as to the rest, hard and firm without, and spotted and mixed all over with various dead colors; one was perfectly round, and of the bigness of an ordinary ball; the other two something less, of an imperfect roundness, as seeming not to be arrived at their full growth. I find, by inquiry of people accustomed to open these animals, that it is a rare and unusual accident. ’Tis likely these are stones of the same nature with ours: and if so, it must needs be a very vain hope in those who have

the stone, to extract their cure from the blood of a beast that was himself about to die of the same disease. For to say that the blood does not participate of this contagion, and does not thence alter its wonted virtue, it is rather to be believed that nothing is engendered in a body but by the conspiracy and communication of all the parts: the whole mass works together, though one part contributes more to the work than another, according to the diversity of operations; wherefore it is very likely that there was some petrifying quality in all the parts of this goat. It was not so much for fear of the future, and for myself, that I was curious in this experiment, but because it falls out in mine, as it does in many other families, that the women store up such little trumperies for the service of the people, using the same recipe in fifty several diseases, and such a recipe as they will not take themselves, and yet triumph when they happen to be successful.

As to what remains, I honor physicians, not according to the precept for their necessity (for to this passage may be opposed another of the prophet reproving King Asa for having recourse to a physician), but for themselves, having known many very good men of that profession, and most worthy to be beloved. I do not attack them; ’tis their art I inveigh against, and do not much blame them for making their advantage of our folly, for most men do the same. Many callings, both of greater and of less dignity than theirs, have no other foundation or support than public abuse. When I am sick I send for them if they be near, only to have their company, and pay them as others do. I give them leave to command me to keep myself warm, because I naturally love to do it, and to appoint leeks or lettuce for my broth; to order me white wine or claret; and so as to all other things, which are indifferent to my palate and custom. I know very well that I do nothing for them in so doing, because sharpness and strangeness are incidents of the very essence of physic. Lycurgus ordered wine for the sick Spartans: Why? because they abominated the drinking it when they were well; as a gentleman, a neighbor of mine, takes it as an excellent medicine in his fever, because naturally he mortally hates the taste of it. How many do we see amongst them of my humor, who despise taking physic themselves, are men of a liberal diet, and live a quite contrary sort of life to what they prescribe others? What is this but flatly to abuse our simplicity? for their own lives and health are no less dear to them than ours are to us,

and consequently they would accommodate their practice to their rules, if they did not themselves know how false these are.

’Tis the fear of death and of pain, impatience of disease, and a violent and indiscreet desire of a present cure, that so blind us: ’tis pure cowardice that makes our belief so pliable and easy to be imposed upon: and yet most men do not so much believe as they acquiesce and permit; for I hear them find fault and complain as well as we; but they resolve at last, “What should I do then?” As if impatience were of itself a better remedy than patience. Is there any one of those who have suffered themselves to be persuaded into this miserable subjection, who does not equally surrender himself to all sorts of impostures? who does not give up himself to the mercy of whoever has the impudence to promise him a cure? The Babylonians carried their sick into the public square; the physician was the people: every one who passed by being in humanity and civility obliged to inquire of their condition, gave some advice according to his own experience. We do little better; there is not so simple a woman, whose gossips and drenches we do not make use of: and according to my humor, if I were to take physic, I would sooner choose to take theirs than any other, because at least, if they do no good, they will do no harm. What Homer and Plato said of the Egyptians, that they were all physicians, may be said of all nations; there is not a man amongst any of them who does not boast of some rare recipe, and who will not venture it upon his neighbor, if he will let him. I was the other day in a company where one, I know not who, of my fraternity brought us intelligence of a new sort of pills made up of a hundred and odd ingredients: it made us very merry, and was a singular consolation, for what rock could withstand so great a battery? And yet I hear from those who have made trial of it, that the least atom of gravel deigned not to stir for’t.

I cannot take my hand from the paper before I have added a word concerning the assurance they give us of the certainty of their drugs, from the experiments they have made.

The greatest part, I should say above two-thirds of the medicinal virtues, consist in the quintessence or occult property of simples, of which we can have no other instruction than use and custom; for quintessence is no other than a quality of which we cannot by our reason find out the cause. In such proofs, those they pretend to have acquired by the inspiration of some demon, I am content to receive (for I meddle not with miracles); and also the proofs which are drawn from things that, upon some other account,

often fall into use amongst us; as if in the wool, wherewith we are wont to clothe ourselves, there has accidentally some occult desiccative property been found out of curing kibed heels, or as if in the radish we eat for food there has been found out some aperitive operation. Galen reports, that a man happened to be cured of a leprosy by drinking wine out of a vessel into which a viper had crept by chance. In this example we find the means and a very likely guide and conduct to this experience, as we also do in those that physicians pretend to have been directed to by the example of some beasts. But in most of their other experiments wherein they affirm they have been conducted by fortune, and to have had no other guide than chance, I find the progress of this information incredible. Suppose man looking round about him upon the infinite number of things, plants, animals, metals; I do not know where he would begin his trial; and though his first fancy should fix him upon an elk's horn, wherein there must be a very pliant and easy belief, he will yet find himself as perplexed in his second operation. There are so many maladies and so many circumstances presented to him, that before he can attain the certainty of the point to which the perfection of his experience should arrive, human sense will be at the end of its lesson: and before he can, amongst this infinity of things, find out what this horn is; amongst so many diseases, what is epilepsy; the many complexions in a melancholy person; the many seasons in winter; the many nations in the French; the many ages in age; the many celestial mutations in the conjunction of Venus and Saturn; the many parts in man's body, nay, in a finger; and being, in all this, directed neither by argument, conjecture, example, nor divine inspirations, but merely by the sole motion of fortune, it must be by a perfectly artificial, regular and methodical fortune. And after the cure is performed, how can he assure himself that it was not because the disease had arrived at its period or an effect of chance? or the operation of something else that he had eaten, drunk, or touched that day? or by virtue of his grandmother's prayers? And, moreover, had this experiment been perfect, how many times was it repeated, and this long beadroll of haps and concurrences strung anew by chance to conclude a certain rule? And when the rule is concluded, by whom, I pray you? Of so many millions, there are but three men who take upon them to record their experiments: must fortune needs just hit one of these? What if another, and a hundred others, have made contrary experiments? We might, peradventure, have some light in this, were all the judgments and arguments of men known to us; but that

three witnesses, three doctors, should lord it over all mankind, is against reason: it were necessary that human nature should have deputed and chosen them out, and that they were declared our comptrollers by express procuration:—

“To Madame de Duras.

“Madame,—The last time you honored me with a visit, you found me at work upon this chapter, and as these trifles may one day fall into your hands, I would also that they testify in how great honor the author will take any favor you shall please to show them. You will there find the same air and mien you have observed in his conversation; and though I could have borrowed some better or more favorable garb than my own, I would not have done it: for I require nothing more of these writings, but to present me to your memory such as I naturally am. The same conditions and faculties you have been pleased to frequent and receive with much more honor and courtesy than they deserve, I would put together (but without alteration or change) in one solid body, that may peradventure continue some years, or some days, after I am gone; where you may find them again when you shall please to refresh your memory, without putting you to any greater trouble; neither are they worth it. I desire you should continue the favor of your friendship to me, by the same qualities by which it was acquired.

“I am not at all ambitious that any one should love and esteem me more dead than living. The humor of Tiberius is ridiculous, but yet common, who was more solicitous to extend his renown to posterity than to render himself acceptable to men of his own time. If I were one of those to whom the world could owe commendation, I would give out of it one-half to have the other in hand; let their praises come quick and crowding about me, more thick than long, more full than durable; and let them cease, in God’s name, with my own knowledge of them, and when the sweet sound can no longer pierce my ears. It were an idle humor to essay, now that I am about to forsake the commerce of men, to offer myself to them by a new recommendation. I make no account of the goods I could not employ in the service of my life. Such as I am, I will be elsewhere than in paper: my art and industry have been ever directed to render myself good for something; my studies, to teach me to do, and not to write. I have made it my whole business to frame my life: this has been my trade and my work; I am less a writer of books than anything else. I have coveted understanding for the service of my present and real conveniences, and not to lay up a stock for

my posterity. He who has anything of value in him, let him make it appear in his conduct, in his ordinary discourses, in his courtships, and his quarrels; in play, in bed, at table, in the management of his affairs, in his economics. Those whom I see make good books in ill breeches, should first have mended their breeches, if they would have been ruled by me. Ask a Spartan whether he had rather be a good orator or a good soldier: and if I was asked the same question, I would rather choose to be a good cook, had I not one already to serve me. My God! Madame, how should I hate such a recommendation of being a clever fellow at writing, and an ass and an inanity in everything else! Yet I had rather be a fool both here and there than to have made so ill a choice wherein to employ my talent. And I am so far from expecting to gain any new reputation by these follies, that I shall think I come off pretty well if I lose nothing by them of that little I had before. For besides that this dead and mute painting will take from my natural being, it has no resemblance to my better condition, but is much lapsed from my former vigor and cheerfulness, growing faded and withered: I am towards the bottom of the barrel, which begins to taste of the lees.

> *"As to the rest, Madame, I should not have dared to make so bold with the mysteries of physic, considering the esteem that you and so many others have of it, had I not had encouragement from their own authors. I think there are of these among the old Latin writers but two, Pliny and Celsus: if these ever fall into your hands, you will find that they speak much more rudely of their art than I do; I but pinch it, they cut its throat. Pliny, amongst other things, twits them with this, that when they are at the end of their rope, they have a pretty device to save themselves, by recommending their patients, whom they have teased and tormented with their drugs and diets to no purpose, some to vows and miracles, others to the hot baths. (Be not angry, Madame; he speaks not of those in our parts, which are under the protection of your house, and all Gramontins.) They have a third way of saving their own credit, of ridding their hands of us and securing themselves from the reproaches we might cast in their teeth of our little amendment, when they have had us so long in their hands that they have not one more invention left wherewith to amuse us, which is to send us to the better air of some other country. This, Madame, is enough; I hope you will*

*give me leave to return to my discourse, from which I have so far digressed, the better to divert you."*

It was, I think, Pericles, who being asked how he did: "You may judge," says he, "by these," showing some little scrolls of parchment he had tied about his neck and arms. By which he would infer that he must needs be very sick when he was reduced to a necessity of having recourse to such idle and vain fopperies, and of suffering himself to be so equipped. I dare not promise but that I may one day be so much a fool as to commit my life and death to the mercy and government of physicians; I may fall into such a frenzy; I dare not be responsible for my future constancy: but then, if any one ask me how I do, I may also answer, as Pericles did, "You may judge by this," showing my hand clutching six drachms of opium. It will be a very evident sign of a violent sickness: my judgment will be very much out of order; if once fear and impatience get such an advantage over me, it may very well be concluded that there is a dreadful fever in my mind.

I have taken the pains to plead this cause, which I understand indifferently, a little to back and support the natural aversion to drugs and the practice of physic I have derived from my ancestors, to the end it may not be a mere stupid and inconsiderate aversion, but have a little more form; and also, that they who shall see me so obstinate in my resolution against all exhortations and menaces that shall be given me, when my infirmity shall press hardest upon me, may not think 'tis mere obstinacy in me; or any one so ill-natured as to judge it to be any motive of glory: for it would be a strange ambition to seek to gain honor by an action my gardener or my groom can perform as well as I. Certainly, I have not a heart so tumorous and windy, that I should exchange so solid a pleasure as health for an airy and imaginary pleasure: glory, even that of the Four Sons of Aymon, is too dear bought by a man of my humor, if it cost him three swinging fits of the stone. Give me health, in God's name! Such as love physic, may also have good, great, and convincing considerations; I do not hate opinions contrary to my own: I am so far from being angry to see a discrepancy betwixt mine and other men's judgments, and from rendering myself unfit for the society of men, from being of another sense and party than mine, that on the contrary (the most general way that nature has followed being variety, and more in souls than bodies, forasmuch as they are of a more supple substance, and more susceptible of forms) I find it much more rare to see our humors and designs jump and agree. And there never were, in the

world, two opinions alike, no more than two hairs, or two grains: their most universal quality is diversity.

## OF JUDGING OF THE DEATH OF ANOTHER

WHEN WE judge of another's assurance in death, which, without doubt, is the most remarkable action of human life, we are to take heed of one thing, which is that men very hardly believe themselves to have arrived to that period. Few men come to die in the opinion that it is their latest hour; and there is nothing wherein the flattery of hope more deludes us; it never ceases to whisper in our ears, "Others have been much sicker without dying; your condition is not so desperate as 'tis thought; and, at the worst, God has done other miracles." Which happens by reason that we set too much value upon ourselves; it seems as if the universality of things were in some measure to suffer by our dissolution, and that it commiserates our condition, forasmuch as our disturbed sight represents things to itself erroneously, and that we are of opinion they stand in as much need of us as we do of them, like people at sea, to whom mountains, fields, cities, heaven and earth are tossed at the same rate as they are:—

"*We are carried out of port, and cities and lands recede.*"

Whoever saw old age that did not applaud the past and condemn the present time, laying the fault of his misery and discontent upon the world and the manners of men?—

"*Now the old ploughman, shaking his head, sighs, and compares present times with past, often praises his parents' happiness, and talks of the old race as full of piety.*"

We will make all things go along with us; whence it follows that we consider our death as a very great thing, and that does not so easily pass, nor without the solemn consultation of the stars:—

"*All the gods in agitation about one man;*"

and so much the more think it as we more value ourselves. "What, shall so much knowledge be lost, with so much damage to the world, without a particular concern of the destinies? Does so rare and exemplary a soul cost no more the killing than one that is common and of no use to the public? This life, that protects so many others, upon which so many other lives depend, that employs so vast a number of men in his service, that fills so many places, shall it drop off like one that hangs but by its own simple thread?" None of us lays it enough to heart that he is but one: thence

proceeded those words of Caesar to his pilot, more tumid than the sea that threatened him:—

- “Italiam si coelo auctore recusas,
- Me pete: sola tibi causa est haec justa timoris,
- Vectorem non nosce tuum; perrumpe procellas,
- Tutela secure mea. Quem numina nunquam
- Destituunt, de quo male tunc Fortuna meretur,
- Quum post vota vexit: medias perrumpe procellas,
- Tutela secure mea—”

And these:—

*“Caesar now deemed these dangers worthy of his destiny: ‘What!’ said he, ‘is it for the gods so great a task to overthrow me, that they must be fain to assail me with great seas in a poor little bark?’ ”*

and that idle fancy of the public, that the sun bore on his face mourning for his death a whole year:—

*“Caesar being dead, the sun in mourning clouds, pitying Rome, clothes himself;”*

and a thousand of the like, wherewith the world suffers itself to be so easily imposed upon, believing that our interests affect the heavens, and that their infinity is concerned at our ordinary actions:—

*“There is no such alliance betwixt us and heaven, that the brightness of the stars should be made also mortal by our death.”*

Now, to judge of constancy and resolution in a man who does not yet believe himself to be certainly in danger, though he really is, is not reason; and ’tis not enough that he die in this posture, unless he purposely put himself into it for this effect. It commonly falls out in most men that they set a good face upon the matter and speak with great indifference, to acquire reputation, which they hope afterwards, living, to enjoy. Of all whom I have seen die, fortune has disposed their countenances and no design of theirs; and even of those who in ancient times have made away with themselves, there is much to be considered whether it were a sudden or a lingering death. That cruel Roman emperor would say of his prisoners, that he would make them feel death, and if any one killed himself in prison, “That fellow has made an escape from me;” he would prolong death and make it felt by torments:—

*“We have seen in tortured bodies, amongst the wounds, none that have been mortal, inhuman mode of dire cruelty, that means to kill, but will not let men die.”*

In plain truth, it is no such great matter for a man in health and in a temperate state of mind to resolve to kill himself; it is very easy to play the villain before one comes to the point, insomuch that Heliogabalus, the most effeminate man in the world, amongst his lowest sensualities, could forecast to make himself die delicately, when he should be forced thereto; and that his death might not give the lie to the rest of his life, had purposely built a sumptuous tower, the front and base of which were covered with planks enriched with gold and precious stones, thence to precipitate himself; and also caused cords twisted with gold and crimson silk to be made, wherewith to strangle himself; and a sword with the blade of gold to be hammered out to fall upon; and kept poison in vessels of emerald and topaz wherewith to poison himself, according as he should like to choose one of these ways of dying:—

“*Resolute and brave in the face of death by a forced courage.”*

Yet in respect of this person, the effeminacy of his preparations makes it more likely that he would have thought better on’t, had he been put to the test. But in those who with greater resolution have determined to despatch themselves, we must examine whether it were with one blow which took away the leisure of feeling the effect: for it is to be questioned whether, perceiving life, by little and little, to steal away the sentiment of the body mixing itself with that of the soul, and the means of repenting being offered, whether, I say, constancy and obstinacy in so dangerous an intention would have been found.

In the civil wars of Caesar, Lucius Domitius, being taken in the Abruzzi, and thereupon poisoning himself, afterwards repented. It has happened in our time that a certain person, being resolved to die and not having gone deep enough at the first thrust, the sensibility of the flesh opposing his arm, gave himself two or three wounds more, but could never prevail upon himself to thrust home. Whilst Plautius Silvanus was upon his trial, Urgulania, his grandmother, sent him a poniard with which, not being able to kill himself, he made his servants cut his veins. Albucilla in Tiberius’ time having, to kill himself, struck with too much tenderness, gave his adversaries opportunity to imprison and put him to death their own way. And that great leader, Demosthenes, after his rout in Sicily, did the

same; and C. Fimbria, having struck himself too weakly, entreated his servant to despatch him. On the contrary, Ostorius, who could not make use of his own arm, disdained to employ that of his servant to any other use but only to hold the poniard straight and firm; and bringing his throat to it, thrust himself through. ’Tis, in truth, a morsel that is to be swallowed without chewing, unless a man be thoroughly resolved; and yet Adrian the emperor made his physician mark and encircle on his pap the mortal place wherein he was to stab to whom he had given orders to kill him. For this reason it was that Caesar, being asked what death he thought to be the most desired, made answer, “The least premeditated and the shortest.” If Caesar dared to say it, it is no cowardice in me to believe it. “A short death,” says Pliny, “is the sovereign good hap of human life.” People do not much care to recognize it. No one can say that he is resolute for death who fears to deal with it and cannot undergo it with his eyes open: they whom we see in criminal punishments run to their death and hasten and press their execution, do it not out of resolution, but because they will not give themselves leisure to consider it; it does not trouble them to be dead, but to die:—

*“I have no mind to die, but I have no objection to be dead;”*

’tis a degree of constancy to which I have experimented, that I can arrive, like those who plunge into dangers, as into the sea, with their eyes shut.

There is nothing, in my opinion, more illustrious in the life of Socrates, than that he had thirty whole days wherein to ruminate upon the sentence of his death, to have digested it all that time with a most assured hope, without care, and without alteration, and with a series of words and actions rather careless and indifferent than any way stirred or discomposed by the weight of such a thought.

That Pomponius Atticus, to whom Cicero writes so often, being sick, caused Agrippa, his son-in-law, and two or three more of his friends, to be called to him, and told them, that having found all means practiced upon him for his recovery to be in vain, and that all he did to prolong his life also prolonged and augmented his pain, he was resolved to put an end both to the one and the other, desiring them to approve of his determination, or at least not to lose their labor in endeavoring to dissuade him. Now, having chosen to destroy himself by abstinence, his disease was thereby cured: the remedy, that he had made use of to kill himself restored him to health. His

physicians and friends, rejoicing at so happy an event, and coming to congratulate him, found themselves very much deceived, it being impossible for them to make him alter his purpose, he telling them, that as he must one day die, and was now so far on his way, he would save himself the labor of beginning another time. This man, having surveyed death at leisure, was not only not discouraged at its approach, but eagerly sought it; for being content that he had engaged in the combat, he made it a point of bravery to see the end; ’tis far beyond not fearing death to taste and relish it.

The story of the philosopher Cleanthes is very like this: he had his gums swollen and rotten; his physicians advised him to great abstinence: having fasted two days, he was so much better that they pronounced him cured, and permitted him to return to his ordinary course of diet: he, on the contrary, already tasting some sweetness in this faintness of his, would not be persuaded to go back, but resolved to proceed, and to finish what he had so far advanced.

Tullius Marcellinus, a young man of Rome, having a mind to anticipate the hour of his destiny, to be rid of a disease that was more trouble to him than he was willing to endure, though his physicians assured him of a certain, though not sudden, cure, called a council of his friends to deliberate about it; of whom some, says Seneca, gave him the counsel that out of unmanliness they would have taken themselves; others, out of flattery, such as they thought he would best like; but a Stoic said this to him: “Do not concern thyself, Marcellinus, as if thou didst deliberate of a thing of importance; ’tis no great matter to live; thy servants and beasts live; but it is a great thing to die handsomely, wisely, and firmly. Do but think how long thou hast done the same things, eat, drink, and sleep, drink, sleep, and eat: we incessantly wheel in the same circle. Not only ill and insupportable accidents, but even the satiety of living, inclines a man to desire to die.” Marcellinus did not stand in need of a man to advise, but of a man to assist him; his servants were afraid to meddle in the business, but this philosopher gave them to understand that domestics are suspected even when it is in doubt whether the death of the master were voluntary or no; otherwise, that it would be of as ill example to hinder him as to kill him, forasmuch as

> *“He who makes a man live against his will, ’tis as cruel as to kill him.”*

He then told Marcellinus that it would not be unbecoming, as what is left on the tables when we have eaten is given to the attendants, so, life being ended, to distribute something to those who have been our servants. Now Marcellinus was of a free and liberal spirit; he, therefore, divided a certain sum of money amongst his servants, and consoled them. As to the rest, he had no need of steel nor of blood: he resolved to go out of this life and not to run out of it; not to escape from death, but to essay it. And to give himself leisure to deal with it, having forsaken all manner of nourishment, the third day following, after having caused himself to be sprinkled with warm water, he fainted by degrees, and not without some kind of pleasure, as he himself declared.

In fact, such as have been acquainted with these faintings, proceeding from weakness, say that they are therein sensible of no manner of pain, but rather feel a kind of delight, as in the passage to sleep and rest. These are studied and digested deaths.

But to the end that Cato only may furnish out the whole example of virtue, it seems as if his good destiny had put his ill one into the hand with which he gave himself the blow, seeing he had the leisure to confront and struggle with death, reinforcing his courage in the danger, instead of letting it go less. And if I had had to represent him in his supreme station, I should have done it in the posture of tearing out his bloody bowels, rather than with his sword in his hand, as did the statuaries of his time, for this second murder was much more furious than the first.

## OF UTILITY AND HONESTY

NO MAN is free from speaking foolish things; but the worst on’t is, when a man labors to play the fool:—

*“Nay she, by Hercules! with a great effort will shortly say a mighty trifle.”*

This does not concern me; mine slip from me with as little care as they are of little value, and ’tis the better for them. I would presently part with them for what they are worth, and neither buy nor sell them, but as they weigh. I speak on paper, as I do to the first person I meet; and that this is true, observe what follows.

To whom ought not treachery to be hateful, when Tiberius refused it in a thing of so great importance to him? He had word sent him from Germany that if he thought fit, they would rid him of Arminius by poison: this was the most potent enemy the Romans had, who had defeated them so ignominiously under Varus, and who alone prevented their aggrandizement in those parts. He returned answer, “that the people of Rome were wont to revenge themselves of their enemies by open ways, and with their swords in their hands, and not clandestinely and by fraud:” he quitted the profitable for the honest. You will tell me that he was a braggadocio; I believe it: and ’tis no great miracle in men of his profession. But the acknowledgment of virtue is not less valid in the mouth of him who hates it, forasmuch as truth forces it from him, and if he will not inwardly receive it, he at least puts it on for a decoration.

Our outward and inward structure is full of imperfection; but there is nothing useless in nature, not even inutility itself; nothing has insinuated itself into this universe that has not therein some fit and proper place. Our being is cemented with sickly qualities: ambition, jealousy, envy, revenge, superstition, and despair have so natural a possession in us, that its image is discerned in beasts; nay, and cruelty, so unnatural a vice; for even in the midst of compassion we feel within, I know not what tart-sweet titillation of ill-natured pleasure in seeing others suffer; and the children feel it:—

*“It is sweet, when the winds disturb the waters of the vast sea, to witness from land the peril of other persons;”*

of the seeds of which qualities, whoever should divest man, would destroy the fundamental conditions of human life. Likewise, in all

governments there are necessary offices, not only abject, but vicious also. Vices there help to make up the seam in our piecing, as poisons are useful for the conservation of health. If they become excusable because they are of use to us, and that the common necessity covers their true qualities, we are to resign this part to the strongest and boldest citizens, who sacrifice their honor and conscience, as others of old sacrificed their lives, for the good of their country: we, who are weaker, take upon us parts both that are more easy and less hazardous. The public weal requires that men should betray, and lie, and massacre; let us leave this commission to men who are more obedient and more supple.

In earnest, I have often been troubled to see judges, by fraud and false hopes of favor or pardon, allure a criminal to confess his fact, and therein to make use of cozenage and impudence. It would become justice, and Plato himself, who countenances this manner of proceeding, to furnish me with other means more suitable to my own liking: this is a malicious kind of justice; and I look upon it as no less wounded by itself than by others. I said not long since to some company in discourse, that I should hardly be drawn to betray my prince for a particular man, who should be much ashamed to betray any particular man for my prince; and I do not only hate deceiving myself, but that any one should deceive through me; I will neither afford matter nor occasion to any such thing.

In the little I have had to mediate betwixt our princes in the divisions and subdivisions by which we are at this time torn to pieces, I have been very careful that they should neither be deceived in me nor deceive others by me. People of that kind of trading are very reserved, and pretend to be the most moderate imaginable and nearest to the opinions of those with whom they have to do; I expose myself in my stiff opinion, and after a method the most my own; a tender negotiator, a novice, who had rather fail in the affair than be wanting to myself. And yet it has been hitherto with so good luck (for fortune has doubtless the best share in it), that few things have passed from hand to hand with less suspicion or more favor and privacy. I have a free and open way that easily insinuates itself and obtains belief with those with whom I am to deal at the first meeting. Sincerity and pure truth, in what age soever, pass for current; and besides, the liberty and freedom of a man who treats without any interest of his own is never hateful or suspected, and he may very well make use of the answer of Hyperides to the Athenians, who complained of his blunt way of speaking:

“Messieurs, do not consider whether or no I am free, but whether I am so without a bribe, or without any advantage to my own affairs.” My liberty of speaking has also easily cleared me from all suspicion of dissembling by its vehemency, leaving nothing unsaid, how home and bitter soever (so that I could have said no worse behind their backs), and in that it carried along with it a manifest show of simplicity and indifference. I pretend to no other fruit by acting than to act, and add to it no long arguments or propositions; every action plays its own game, win if it can.

As to the rest, I am not swayed by any passion, either of love or hatred, towards the great, nor has my will captivated either by particular injury or obligation. I look upon our kings with an affection simply loyal and respectful, neither prompted nor restrained by any private interest, and I love myself for it. Nor does the general and just cause attract me otherwise than with moderation, and without heat. I am not subject to those penetrating and close compacts and engagements. Anger and hatred are beyond the duty of justice; and are passions only useful to those who do not keep themselves strictly to their duty by simple reason:—

> *“He may employ his passion, who can make no use of his reason.”*

All legitimate intentions are temperate and equable of themselves; if otherwise, they degenerate into seditious and unlawful. This is it which makes me walk everywhere with my head erect, my face and my heart open. In truth, and I am not afraid to confess it, I should easily, in case of need, hold up one candle to St. Michael and another to his dragon, like the old woman; I will follow the right side even to the fire, but exclusively, if I can. Let Montaigne be overwhelmed in the public ruin if need be; but if there be no need, I should think myself obliged to fortune to save me, and I will make use of all the length of line my duty allows for his preservation. Was it not Atticus who, being of the just but losing side, preserved himself by his moderation in that universal shipwreck of the world, amongst so many mutations and diversities? For private man, as he was, it is more easy; and in such kind of work, I think a man may justly not be ambitious to offer and insinuate himself. For a man, indeed, to be wavering and irresolute, to keep his affection unmoved and without inclination in the troubles of his country and public divisions, I neither think it handsome nor honest:—

> *“That is not a middle way, but no way, to await events, by which they refer their resolutions to fortune.”*

This may be allowed in our neighbors' affairs; and thus Gelo, the tyrant of Syracuse, suspended his inclination in the war betwixt the Greeks and barbarians, keeping a resident ambassador with presents at Delphos, to watch and see which way fortune would incline, and then take fit occasion to fall in with the victors. It would be a kind of treason to proceed after this manner in our own domestic affairs, wherein a man must of necessity be of the one side or the other; though for a man who has no office or express command to call him out, to sit still I hold it more excusable (and yet I do not excuse myself upon these terms) than in foreign expeditions, to which, however, according to our laws, no man is pressed against his will. And yet even those who wholly engage themselves in such a war may behave themselves with such temper and moderation, that the storm may fly over their heads without doing them any harm. Had we not reason to hope such an issue in the person of the late Bishop of Orleans, the Sieur de Morvilliers? And I know, amongst those who behave themselves most bravely in the present war, some whose manners are so gentle, obliging, and just, that they will certainly stand firm, whatever event Heaven is preparing for us. I am of opinion that it properly belongs to kings only to quarrel with kings; and I laugh at those spirits who, out of lightness of heart, lend themselves to so disproportioned disputes; for a man has never the more particular quarrel with a prince, by marching openly and boldly against him for his own honor and according to his duty; if he does not love such a person, he does better, he esteems him. And notably the cause of the laws and of the ancient government of a kingdom, has this always annexed to it, that even those who, for their own private interest, invade them, excuse, if they do not honor, the defenders.

But we are not, as we nowadays do, to call peevishness and inward discontent, that spring from private interest and passion, duty, nor a treacherous and malicious conduct, courage; they call their proneness to mischief and violence zeal; 'tis not the cause, but their interest, that inflames them; they kindle and begin a war, not because it is just, but because it is war.

A man may very well behave himself commodiously and loyally too amongst those of the adverse party; carry yourself, if not with the same equal affection (for that is capable of different measure), at least with an affection moderate, well tempered, and such as shall not so engage you to one party, that it may demand all you are able to do for that side, content

yourself with a moderate proportion of their favor and goodwill; and to swim in troubled waters without fishing in them.

The other way, of offering a man's self and the utmost service he is able to do, both to one party and the other, has still less of prudence in it than conscience. Does not he to whom you betray another, to whom you were as welcome as to himself, know that you will at another time do as much for him? He holds you for a villain; and in the meantime hears what you will say, gathers intelligence from you, and works his own ends out of your disloyalty; double-dealing men are useful for bringing in, but we must have a care they carry out as little as is possible.

I say nothing to one party that I may not, upon occasion, say to the other, with a little alteration of accent; and report nothing but things either indifferent or known, or what is of common consequence. I cannot permit myself, for any consideration, to tell them a lie. What is intrusted to my secrecy, I religiously conceal; but I take as few trusts of that nature upon me as I can. The secrets of princes are a troublesome burden to such as are not interested in them. I very willingly bargain that they trust me with little, but confidently rely upon what I tell them. I have ever known more than I desired. One open way of speaking introduces another open way of speaking, and draws out discoveries, like wine and love. Philippides, in my opinion, answered King Lysimachus very discreetly, who, asking him what of his estate he should bestow upon him? "What you will," said he, "provided it be none of your secrets." I see every one is displeased if the bottom of the affair be concealed from him wherein he is employed, or that there be any reservation in the thing; for my part, I am content to know no more of the business than what they would have me employ myself in, nor desire that my knowledge should exceed or restrict what I have to say. If I must serve for an instrument of deceit, let it be at least with a safe conscience; I will not be reputed a servant either so affectionate or so loyal as to be fit to betray any one: he who is unfaithful to himself, is excusably so to his master. But they are princes who do not accept men by halves, and despise limited and conditional services: I cannot help it: I frankly tell them how far I can go; for a slave I should not be, but to reason, and I can hardly submit even to that. And they also are to blame to exact from a freeman the same subjection and obligation to their service that they do from him they have made and bought, or whose fortune particularly and expressly depends upon theirs. The laws have delivered me from a great anxiety; they have

chosen a side for me, and given me a master; all other superiority and obligation ought to be relative to that, and cut off from all other. Yet this is not to say, that if my affection should otherwise incline me, my hand should presently obey it; the will and desire are a law to themselves; but actions must receive commission from the public appointment.

All this proceeding of mine is a little dissonant from the ordinary forms; it would produce no great effects, nor be of any long duration; innocence itself could not, in this age of ours, either negotiate without dissimulation, or traffic without lying; and, indeed, public employments are by no means for my palate: what my profession requires, I perform after the most private manner that I can. Being young, I was engaged up to the ears in business, and it succeeded well; but I disengaged myself in good time. I have often since avoided meddling in it, rarely accepted, and never asked it; keeping my back still turned to ambition; but if not like rowers who so advance backward, yet so, at the same time, that I am less obliged to my resolution than to my good fortune, that I was not wholly embarked in it. For there are ways less displeasing to my taste, and more suitable to my ability, by which, if she had formerly called me to the public service, and my own advancement towards the world’s opinion, I know I should, in spite of all my own arguments to the contrary, have pursued them. Such as commonly say, in opposition to what I profess, that what I call freedom, simplicity, and plainness in my manners, is art and subtlety, and rather prudence than goodness, industry than nature, good sense than good luck, do me more honor than disgrace: but, certainly, they make my subtlety too subtle; and whoever has followed me close, and pried narrowly into me, I will give him the victory, if he does not confess that there is no rule in their school that could match this natural motion, and maintain an appearance of liberty and license, so equal and inflexible, through so many various and crooked paths, and that all their wit and endeavor could never have led them through. The way of truth is one and simple; that of particular profit, and the commodity of affairs a man is entrusted with, is double, unequal, and casual. I have often seen these counterfeit and artificial liberties practised, but, for the most part, without success; they relish of Aesop’s ass who, in emulation of the dog, obligingly clapped his two fore-feet upon his master’s shoulders; but as many caresses as the dog had for such an expression of kindness, twice so many blows with a cudgel had the poor ass for his compliment:—

*“That best becomes every man which belongs most to him.”*

I will not deprive deceit of its due; that were but ill to understand the world: I know it has often been of great use, and that it maintains and supplies most men’s employment. There are vices that are lawful, as there are many actions, either good or excusable, that are not lawful in themselves.

The justice which in itself is natural and universal is otherwise and more nobly ordered than that other justice which is special, national, and constrained to the ends of government:—

*“We retain no solid and express portraiture of true right and germane justice; we have only the shadow and image of it;”*

insomuch that the sage Dandamis, hearing the lives of Socrates, Pythagoras, and Diogenes read, judged them to be great men every way, excepting that they were too much subjected to the reverence of the laws, which, to second and authorize, true virtue must abate very much of its original vigor; many vicious actions are introduced, not only by their permission, but by their advice:—

*“Crimes are committed by the decrees of the Senate and the popular assembly;”*

I follow the common phrase that distinguishes betwixt profitable and honest things, so as to call some natural actions, that are not only profitable but necessary, dishonest and foul.

But let us proceed in our examples of treachery: two pretenders to the kingdom of Thrace were fallen into dispute about their title; the emperor hindered them from proceeding to blows: but one of them, under color of bringing things to a friendly issue by an interview, having invited his competitor to an entertainment in his own house, imprisoned and killed him. Justice required that the Romans should have satisfaction for this offence; but there was a difficulty in obtaining it by ordinary ways; what, therefore, they could not do legitimately, without war and without danger, they resolved to do by treachery; and what they could not honestly do, they did profitably. For which end, one Pomponius Flaccus was found to be a fit instrument. This man, by dissembled words and assurances, having drawn the other into his toils, instead of the honor and favor he had promised him, sent him bound hand and foot to Rome. Here one traitor betrayed another, contrary to common custom: for they are full of mistrust, and ’tis hard to

over-reach them in their own art: witness the sad experience we have lately had.

Let who will be Pomponius Flaccus, and there are enough who would: for my part, both my word and my faith are, like all the rest, parts of this common body: their best effect is the public service; this I take for presupposed. But should one command me to take charge of the courts of law and lawsuits, I should make answer, that I understood it not; or the place of a leader of pioneers, I would say, that I was called to a more honorable employment; so likewise, he that would employ me to lie, betray, and forswear myself, though not to assassinate or to poison, for some notable service, I should say, “If I have robbed or stolen anything from any man, send me rather to the galleys.” For it is permissible in a man of honor to say, as the Lacedaemonians did, having been defeated by Antipater, when just upon concluding an agreement: “You may impose as heavy and ruinous taxes upon us as you please, but to command us to do shameful and dishonest things, you will lose your time, for it is to no purpose.” Every one ought to make the same vow to himself that the kings of Egypt made their judges solemnly swear, that they would not do anything contrary to their consciences, though never so much commanded to it by themselves. In such commissions there is evident mark of ignominy and condemnation; and he who gives it at the same time accuses you, and gives it, if you understand it right, for a burden and a punishment. As much as the public affairs are bettered by your exploit, so much are your own the worse, and the better you behave yourself in it, ’tis so much the worse for yourself; and it will be no new thing, nor, peradventure, without some color of justice, if the same person ruin you who set you on work.

Sphinx. From painting by Auguste Raynaud.

If treachery can be in any case excusable, it must be only so when it is practiced to chastise and betray treachery. There are examples enough of treacheries, not only rejected, but chastised and punished by those in favor of whom they were undertaken. Who is ignorant of Fabricius' sentence against the physician of Pyrrhus?

But this we also find recorded, that some persons have commanded a thing, who afterward have severely avenged the execution of it upon him they had employed, rejecting the reputation of so unbridled an authority, and disowning so abandoned and base a servitude and obedience. Jaropalk, Duke of Russia, tampered with a gentleman of Hungary to betray Boleslas, king of Poland, either by killing him, or by giving the Russians opportunity to do him some notable mischief. This worthy went ably to work: he was more assiduous than before in the service of that king, so that he obtained the honor to be of his council, and one of the chiefest in his trust. With these advantages, and taking an opportune occasion of his master's absence, he betrayed Vislicza, a great and rich city, to the Russians, which was entirely sacked and burned, and not only all the inhabitants of both sexes, young and old, put to the sword, but moreover a great number of neighboring gentry, whom he had drawn thither to that end. Jaropalk, his revenge being thus satisfied and his anger appeased, which was not, indeed, without pretence (for Boleslas had highly offended him, and after the same manner), and sated with the fruit of this treachery, coming to consider the fulness of it, with a sound judgment and clear from passion, looked upon what had been done with so much horror and remorse that he caused the eyes to be bored out and the tongue and shameful parts to be cut off of him who had performed it.

Antigonus persuaded the Argyraspides to betray Eumenes, their general, his adversary, into his hands; but after he had caused him, so delivered, to be slain, he would himself be the commissioner of the divine justice for the punishment of so detestable a crime, and committed them into the hands of the governor of the province, with express command, by whatever means, to destroy and bring them all to an evil end, so that of that great number of men, not so much as one ever returned again into Macedonia: the better he had been served, the more wickedly he judged it to be, and meriting greater punishment.

The slave who betrayed the place where his master, P. Sulpicius, lay concealed, was, according to the promise of Sylla's proscription,

manumitted for his pains; but according to the promise of the public justice, which was free from any such engagement, he was thrown headlong from the Tarpeian rock.

Our King Clovis, instead of the arms of gold he had promised them, caused three of Cararie's servants to be hanged after they had betrayed their master to him, though he had debauched them to it: he hanged them with the purse of their reward about their necks; after having satisfied his second and special faith, he satisfied the general and first.

Mohammed II. having resolved to rid himself of his brother, out of jealousy of state, according to the practice of the Ottoman family, he employed one of his officers in the execution, who, pouring a quantity of water too fast into him, choked him. This being done, to expiate the murder, he delivered the murderer into the hands of the mother of him he had so caused to be put to death, for they were only brothers by the father's side; she, in his presence, ripped up the murderer's bosom, and with her own hands rifled his breast for his heart, tore it out, and threw it to the dogs. And even to the worst people it is the sweetest thing imaginable, having once gained their end by a vicious action, to foist, in all security, into it some show of virtue and justice, as by way of compensation and conscientious correction; to which may be added, that they look upon the ministers of such horrid crimes as upon men who reproach them with them, and think by their deaths to erase the memory and testimony of such proceedings.

Or if, perhaps, you are rewarded, not to frustrate the public necessity for that extreme and desperate remedy, he who does it cannot for all that, if he be not such himself, but look upon you as an accursed and execrable fellow, and conclude you a greater traitor than he does, against whom you are so: for he tries the malignity of your disposition by your own hands, where he cannot possibly be deceived, you having no object of preceding hatred to move you to such an act; but he employs you as they do condemned malefactors in executions of justice, an office as necessary as dishonorable. Besides the baseness of such commissions, there is, moreover, a prostitution of conscience. Seeing that the daughter of Sejanus could not be put to death by the law of Rome, because she was a virgin, she was, to make it lawful, first ravished by the hangman and then strangled: not only his hand but his soul is slave to the public convenience.

When Amurath I., more grievously to punish his subjects who had taken part in the parricide rebellion of his son, ordained that their nearest

kindred should assist in the execution, I find it very handsome in some of them to have rather chosen to be unjustly thought guilty of the parricide of another than to serve justice by a parricide of their own. And where I have seen, at the taking of some little fort by assault in my time, some rascals who, to save their own lives, would consent to hang their friends and companions, I have looked upon them to be of worse condition than those who were hanged. ’Tis said that Witold, Prince of Lithuania, introduced into the nation the practice that the criminal condemned to death should with his own hand execute the sentence, thinking it strange that a third person, innocent of the fault, should be made guilty of homicide.

A prince, when by some urgent circumstance or some impetuous and unforeseen accident that very much concerns his state, compelled to forfeit his word and break his faith, or otherwise forced from his ordinary duty, ought to attribute this necessity to a lash of the divine rod: vice it is not, for he has given up his own reason to a more universal and more powerful reason; but certainly ’tis a misfortune: so that if any one should ask me what remedy? “None,” says I, “if he were really racked between these two extremes; sed videat, ne quaeratur latebra perjurio, he must do it: but if he did it without regret, if it did not weigh on him to do it, ’tis a sign his conscience is in a sorry condition.” If there be a person to be found of so tender a conscience as to think no cure whatever worth so important a remedy, I shall like him never the worse; he could not more excusably or more decently perish. We cannot do all we would, so that we must often, as the last anchorage, commit the protection of our vessels to the simple conduct of heaven. To what more just necessity does he reserve himself? What is less possible for him to do than what he cannot do but at the expense of his faith and honor, things that, perhaps, ought to be dearer to him than his own safety, or even the safety of his people. Though he should, with folded arms, only call God to his assistance, has he not reason to hope that the divine goodness will not refuse the favor of an extraordinary arm to just and pure hands? These are dangerous examples, rare and sickly exceptions to our natural rules: we must yield to them, but with great moderation and circumspection: no private utility is of such importance that we should upon that account strain our consciences to such a degree: the public may be, when very manifest and of very great concern.

Timoleon made a timely expiation for his strange exploit by the tears he shed, calling to mind that it was with a fraternal hand that he had slain

the tyrant; and it justly pricked his conscience that he had been necessitated to purchase the public utility at so great a price as the violation of his private morality. Even the Senate itself, by his means delivered from slavery, durst not positively determine of so high a fact, and divided into two so important and contrary aspects; but the Syracusans, sending at the same time to the Corinthians to solicit their protection, and to require of them a captain fit to re-establish their city in its former dignity and to clear Sicily of several little tyrants by whom it was oppressed, they deputed Timoleon for that service, with this cunning declaration: “that according as he should behave himself well or ill in his employment, their sentence should incline either to favor the deliverer of his country, or to disfavor the murderer of his brother.” This fantastic conclusion carries along with it some excuse, by reason of the danger of the example, and the importance of so strange an action: and they did well to discharge their own judgment of it, and to refer it to others who were not so much concerned. But Timoleon’s comportment in this expedition soon made his cause more clear, so worthily and virtuously he demeaned himself upon all occasions; and the good fortune that accompanied him in the difficulties he had to overcome in this noble employment, seemed to be strewed in his way by the gods, favorably conspiring for his justification.

The end of this matter is excusable, if any can be so; but the profit of the augmentation of the public revenue, that served the Roman Senate for a pretence to the foul conclusion I am going to relate, is not sufficient to warrant any such injustice.

Certain cities had redeemed themselves and their liberty by money, by the order and consent of the Senate, out of the hands of L. Sylla: the business coming again in question, the Senate condemned them to be taxable as they were before, and that the money they had disbursed for their redemption should be lost to them. Civil war often produces such villainous examples; that we punish private men for confiding in us when we were public ministers: and the self-same magistrate makes another man pay the penalty of his change that has nothing to do with it; the pedagogue whips his scholar for his docility; and the guide beats the blind man whom he leads by the hand; a horrid image of justice.

There are rules in philosophy that are both false and weak. The example that is proposed to us for preferring private utility before faith given, has not weight enough by the circumstances they put to it; robbers

have seized you, and after having made you swear to pay them a certain sum of money, dismiss you. ’Tis not well done to say, that an honest man can be quit of his oath without payment, being out of their hands. ’Tis no such thing: what fear has once made me willing to do, I am obliged to do it when I am no longer in fear; and though that fear only prevailed with my tongue without forcing my will, yet am I bound to keep my word. For my part, when my tongue has sometimes inconsiderately said something that I did not think, I have made a conscience of disowning it: otherwise, by degrees, we shall abolish all the right another derives from our promises and oaths:—

*“As though a man of true courage could be compelled.”*

And ’tis only lawful, upon the account of private interest, to excuse breach of promise, when we have promised something that is unlawful and wicked in itself; for the right of virtue ought to take place of the right of any obligation of ours.

I have formerly placed Epaminondas in the first rank of excellent men, and do not repent it. How high did he stretch the consideration of his own particular duty? he who never killed a man whom he had overcome; who, for the inestimable benefit of restoring the liberty of his country, made conscience of killing a tyrant or his accomplices without due form of justice: and who concluded him to be a wicked man, how good a citizen soever otherwise, who amongst his enemies in battle spared not his friend and his guest. This was a soul of a rich composition: he married goodness and humanity, nay, even the tenderest and most delicate in the whole school of philosophy, to the roughest and most violent human actions. Was it nature or art that had intenerated that great courage of his, so full, so obstinate against pain and death and poverty, to such an extreme degree of sweetness and compassion? Dreadful in arms and blood, he overran and subdued a nation invincible by all others but by him alone; and yet in the heat of an encounter, could turn aside from his friend and guest. Certainly he was fit to command in war who could so rein himself with the curb of good nature, in the height and heat of his fury, a fury inflamed and foaming with blood and slaughter. ’Tis a miracle to be able to mix any image of justice with such violent actions: and it was only possible for such a steadfastness of mind as that of Epaminondas therein to mix sweetness and the facility of the gentlest manners and purest innocence. And whereas one told the Mamertini that statutes were of no efficacy against armed men; and

another told the tribune of the people that the time of justice and of war were distinct things; and a third said that the noise of arms deafened the voice of laws, this man was not precluded from listening to the laws of civility and pure courtesy. Had he not borrowed from his enemies the custom of sacrificing to the Muses when he went to war, that they might by their sweetness and gaiety soften his martial and rigorous fury? Let us not fear, by the example of so great a master, to believe that there is something unlawful, even against an enemy, and that the common concern ought not to require all things of all men, against private interest:—

> *"The memory of private right remaining even amid public dissensions:"*
>
> *"No power can stand in the way of a friend to prevent him from doing wrong;"*

and that all things are not lawful to an honest man for the service of his prince, the laws, or the general quarrel:—

> *"For does not the duty to one's country precede all others? . . . The country itself requires that its citizens should act piously toward their parents."*

'Tis an instruction proper for the time wherein we live: we need not harden our courage with these arms of steel; 'tis enough that our shoulders are inured to them: 'tis enough to dip our pens in ink without dipping them in blood. If it be grandeur of courage, and the effect of a rare and singular virtue, to contemn friendship, private obligations, a man's word and relationship, for the common good and obedience to the magistrate, 'tis certainly sufficient to excuse us, that 'tis a grandeur that can have no place in the grandeur of Epaminondas' courage.

I abominate those mad exhortations of this other discomposed soul,

> *"While swords glitter, let no idea of piety, nor the face even of a father presented to you, move you: mutilate with your sword those venerable features."*

Let us deprive wicked, bloody, and treacherous natures of such a pretence of reason: let us set aside this guilty and extravagant justice, and stick to more human imitations. How great things can time and example do! In an encounter of the civil war against Cinna, one of Pompey's soldiers having unawares killed his brother, who was of the contrary party, he immediately for shame and sorrow killed himself: and some years after, in

another civil war of the same people, a soldier demanded a reward of his officer for having killed his brother.

A man but ill proves the honor and beauty of an action by its utility: and very erroneously concludes that every one is obliged to it, and that it becomes every one to do it, if it be of utility:—

*"All things are not equally fit for all men."*

Let us take that which is most necessary and profitable for human society; it will be marriage; and yet the council of the saints find the contrary much better, excluding from it the most venerable vocation of man: as we design those horses for stallions of which we have the least esteem.

## OF REPENTANCE

OTHERS FORM man; I only report him: and represent a particular one, ill fashioned enough, and whom, if I had to model him anew, I should certainly make something else than what he is: but that’s past recalling. Now, though the features of my picture alter and change, ’tis not, however, unlike: the world eternally turns round; all things therein are incessantly moving, the earth, the rocks of Caucasus, and the pyramids of Egypt, both by the public motion and their own. Even constancy itself is no other but a slower and more languishing motion. I cannot fix my object; ’tis always tottering and reeling by a natural giddiness; I take it as it is at the instant I consider it; I do not paint its being, I paint its passage; not a passing from one age to another, or, as the people say, from seven to seven years, but from day to day, from minute to minute, I must accommodate my history to the hour: I may presently change, not only by fortune, but also by intention. ’Tis a counterpart of various and changeable accidents, and of irresolute imaginations, and, as it falls out, sometimes contrary: whether it be that I am then another self, or that I take subjects by other circumstances and considerations: so it is that I may peradventure contradict myself, but, as Demades said, I never contradict the truth. Could my soul once take footing, I would not essay but resolve: but it is always learning and making trial.

I propose a life ordinary and without lustre: ’tis all one; all moral philosophy may as well be applied to a common and private life, as to one of richer composition: every man carries the entire form of human condition. Authors communicate themselves to the people by some especial and extrinsic mark; I, the first of any, by my universal being; as Michel de Montaigne, not as a grammarian, a poet, or a lawyer. If the world find fault that I speak too much of myself, I find fault that they do not so much as think of themselves. But is it reason that, being so particular in my way of living, I should pretend to recommend myself to the public knowledge? And is it also reason that I should produce to the world, where art and handling have so much credit and authority, crude and simple effects of nature, and of a weak nature to boot? Is it not to build a wall without stone or brick, or some such thing, to write books without learning and without art? The fancies of music are carried on by art; mine by chance. I have this,

at least, according to discipline, that never any man treated of a subject he better understood and knew than I what I have undertaken, and that in this I am the most understanding man alive: secondly, that never any man penetrated farther into his matter, nor better and more distinctly sifted the parts and sequences of it, nor ever more exactly and fully arrived at the end he proposed to himself. To perfect it, I need bring nothing but fidelity to the work; and that is there, and the most pure and sincere that is anywhere to be found. I speak truth, not so much as I would, but as much as I dare; and I dare a little the more, as I grow older; for, methinks, custom allows to age more liberty of prating, and more indiscretion of talking of a man's self. That cannot fall out here, which I often see elsewhere, that the work and the artificer contradict one another: "Can a man of such sober conversation have written so foolish a book?" Or "Do so learned writings proceed from a man of so weak conversation?" He who talks at a very ordinary rate, and writes rare matter, 'tis to say that his capacity is borrowed and not his own. A learned man is not learned in all things: but a sufficient man is sufficient throughout, even to ignorance itself; here my book and I go hand in hand together. Elsewhere men may commend or censure the work, without reference to the workman; here they cannot: who touches the one, touches the other. He who shall judge of it without knowing him, will more wrong himself than me; he who does know him, gives me all the satisfaction I desire. I shall be happy beyond my desert, if I can obtain only thus much from the public approbation, as to make men of understanding perceive that I was capable of profiting by knowledge, had I had it; and that I deserved to have been assisted by a better memory.

Be pleased here to excuse what I often repeat, that I very rarely repent, and that my conscience is satisfied with itself, not as the conscience of an angel, or that of a horse, but as the conscience of a man; always adding this clause, not one of ceremony, but a true and real submission, that I speak inquiring and doubting, purely and simply referring myself to the common and accepted beliefs for the resolution. I do not teach; I only relate.

There is no vice that is absolutely a vice which does not offend, and that a sound judgment does not accuse; for there is in it so manifest a deformity and inconvenience, that peradventure they are in the right who say that it is chiefly begotten by stupidity and ignorance: so hard is it to imagine that a man can know without abhorring it. Malice sucks up the greatest part of its own venom, and poisons itself. Vice leaves repentance in

the soul, like an ulcer in the flesh, which is always scratching and lacerating itself: for reason effaces all other grief and sorrows, but it begets that of repentance, which is so much the more grievous, by reason it springs within, as the cold and heat of fevers are more sharp than those that only strike upon the outward skin. I hold for vices (but every one according to its proportion), not only those which reason and nature condemn, but those also which the opinion of men, though false and erroneous, have made such, if authorized by law and custom.

There is likewise no virtue which does not rejoice a well-descended nature: there is a kind of, I know not what, congratulation in well-doing that gives us an inward satisfaction, and a generous boldness that accompanies a good conscience: a soul daringly vicious may, peradventure, arm itself with security, but it cannot supply itself with this complacency and satisfaction. ’Tis no little satisfaction to feel a man’s self preserved from the contagion of so depraved an age, and to say to himself: “Whoever could penetrate into my soul would not there find me guilty either of the affliction or ruin of any one, or of revenge or envy, or any offence against the public laws, or of innovation or disturbance, or failure of my word; and though the license of the time permits and teaches every one so to do, yet have I not plundered any Frenchman’s goods, or taken his money, and have lived upon what is my own, in war as well as in peace; neither have I set any man to work without paying him his hire.” These testimonies of a good conscience please, and this natural rejoicing is very beneficial to us, and the only reward that we can never fail of.

To ground the recompense of virtuous actions upon the approbation of others is too uncertain and unsafe a foundation, especially in so corrupt and ignorant an age as this, wherein the good opinion of the vulgar is injurious: upon whom do you rely to show you what is recommendable? God defend me from being an honest man, according to the descriptions of honor I daily see every one make of himself:—

*“What before had been vices are now manners.”*

Some of my friends have at times schooled and scolded me with great sincerity and plainness, either of their own voluntary motion, or by me entreated to it as to an office, which to a well-composed soul surpasses not only in utility, but in kindness, all other offices of friendship: I have always received them with the most open arms, both of courtesy and acknowledgment; but to say the truth, I have often found so much false

measure, both in their reproaches and praises, that I had not done much amiss, rather to have done ill, than to have done well according to their notions. We, who live private lives, not exposed to any other view than our own, ought chiefly to have settled a pattern within ourselves by which to try our actions: and according to that, sometimes to encourage and sometimes to correct ourselves. I have my laws and my judicature to judge of myself, and apply myself more to these than to any other rules: I do, indeed, restrain my actions according to others; but extend them not by any other rule than my own. You yourself only know if you are cowardly and cruel, loyal and devout: others see you not, and only guess at you by uncertain conjectures, and do not so much see your nature as your art; rely not therefore upon their opinions, but stick to your own:—

> *"Thou must employ thy own judgment upon thyself; great is the weight of thy own conscience in the discovery of virtues and vices: which taken away, all things are lost."*

But the saying that repentance immediately follows the sin seems not to have respect to sin in its high estate, which is lodged in us as in its own proper habitation. One may disown and retract the vices that surprise us, and to which we are hurried by passions; but those which by a long habit are rooted in a strong and vigorous will are not subject to contradiction. Repentance is no other but a recanting of the will and an opposition to our fancies, which lead us which way they please. It makes this person disown his former virtue and continency:—

> *"What my mind is, why was it not the same, when I was a boy? or why do not the cheeks return to these feelings?"*

'Tis an exact life that maintains itself in due order in private. Every one may juggle his part, and represent an honest man upon the stage: but within, and in his own bosom, where all may do as they list, where all is concealed, to be regular,—there's the point. The next degree is to be so in his house, and in his ordinary actions, for which we are accountable to none, and where there is no study nor artifice. And therefore Bias, setting forth the excellent state of a private family, says: "of which the master is the same within, by his own virtue and temper, that he is abroad, for fear of the laws and report of men." And it was a worthy saying of Julius Drusus, to the masons who offered him, for three thousand crowns, to put his house in such a posture that his neighbors should no longer have the same inspection into it as before; "I will give you," said he, "six thousand to make it so that

everybody may see into every room.” ’Tis honorably recorded of Agesilaus, that he used in his journeys always to take up his lodgings in temples, to the end that the people and the gods themselves might pry into his most private actions. Such a one has been a miracle to the world, in whom neither his wife nor servant has ever seen anything so much as remarkable; few men have been admired by their own domestics; no one was ever a prophet, not merely in his own house, but in his own country, says the experience of histories: ’tis the same in things of nought, and in this low example the image of a greater is to be seen. In my country of Gascony, they look upon it as a drollery to see me in print; the further off I am read from my own home, the better I am esteemed. I purchase printers in Guienne; elsewhere they purchase me. Upon this it is that they lay their foundation who conceal themselves present and living, to obtain a name when they are dead and absent. I had rather have a great deal less in hand, and do not expose myself to the world upon any other account than my present share; when I leave it I quit the rest. See this functionary whom the people escort in state, with wonder and applause, to his very door; he puts off the pageant with his robe, and falls so much the lower by how much he was higher exalted: in himself within, all is tumult and degraded. And though all should be regular there, it will require a vivid and well-chosen judgment to perceive it in these low and private actions; to which may be added, that order is a dull, sombre virtue. To enter a breach, conduct an embassy, govern a people, are actions of renown; to reprehend, laugh, sell, pay, love, hate, and gently and justly converse with a man’s own family and with himself; not to relax, not to give a man’s self the lie, is more rare and hard, and less remarkable. By which means, retired lives, whatever is said to the contrary, undergo duties of as great or greater difficulty than the others do; and private men, says Aristotle, serve virtue more painfully and highly than those in authority do: we prepare ourselves for eminent occasions, more out of glory than conscience. The shortest way to arrive at glory, would be to do that for conscience which we do for glory: and the virtue of Alexander appears to me of much less vigor in his great theatre, than that of Socrates in his mean and obscure employment. I can easily conceive Socrates in the place of Alexander, but Alexander in that of Socrates, I cannot. Who shall ask the one what he can do, he will answer, “Subdue the world:” and who shall put the same question to the other, he will say, “Carry on human life

comformably with its natural condition;" a much more general, weighty, and legitimate science than the other.

The virtue of the soul does not consist in flying high, but in walking orderly; its grandeur does not exercise itself in grandeur, but in mediocrity. As they who judge and try us within, make no great account of the lustre of our public actions, and see they are only streaks and rays of clear water springing from a slimy and muddy bottom: so, likewise, they who judge of us by this gallant outward appearance, in like manner conclude of our internal constitution; and cannot couple common faculties, and like their own, with the other faculties that astonish them, and are so far out of their sight. Therefore it is that we give such savage forms to demons: and who does not give Tamerlane great eyebrows, wide nostrils, a dreadful visage, and a prodigious stature, according to the imagination he has conceived by the report of his name? Had any one formerly brought me to Erasmus, I should hardly have believed but that all was adage and apothegm he spoke to his man or his hostess. We much more aptly imagine an artisan upon his closestool, or upon his wife, than a great president venerable by his port and sufficiency: we fancy that they, from their high tribunals, will not abase themselves so much as to live. As vicious souls are often incited by some foreign impulse to do well, so are virtuous souls to do ill; they are therefore to be judged by their settled state, when they are at home, whenever that may be; and, at all events, when they are nearer repose, and in their native station.

Natural inclinations are much assisted and fortified by education; but they seldom alter and overcome their institution: a thousand natures of my time have escaped towards virtue or vice, through a quite contrary discipline:—

> "*So savage beasts, when shut up in cages and grown unaccustomed to the woods, have become tame, and have laid aside their fierce looks, and submit to the rule of man; if again a slight taste of blood comes into their mouths, their rage and fury return, their jaws are erected by thirst of blood, and their anger scarcely abstains from their trembling master;*"

these original qualities are not to be rooted out; they may be covered and concealed. The Latin tongue is as it were natural to me; I understand it better than French; but I have not been used to speak it, nor hardly to write it, these forty years. Unless upon extreme and sudden emotions which I

have fallen into twice or thrice in my life, and once seeing my father in perfect health fall upon me in a swoon, I have always uttered from the bottom of my heart my first words in Latin; nature deafened, and forcibly expressing itself, in spite of so long a discontinuation; and this example is said of many others.

They who in my time have attempted to correct the manners of the world by new opinions, reform seeming vices; but the essential vices they leave as they were, if indeed they do not augment them, and augmentation is therein to be feared; we defer all other well doing upon the account of these external reformations, of less cost and greater show, and thereby expiate good cheap, for the other natural, con-substantial, and intestine vices. Look a little into our experience: there is no man, if he listen to himself, who does not in himself discover a particular and governing form of his own, that jostles his education, and wrestles with the tempest of passions that are contrary to it. For my part, I seldom find myself agitated with surprises; I always find myself in my place, as heavy and unwieldly bodies do; if I am not at home, I am always near at hand; my dissipations do not transport me very far; there is nothing strange or extreme in the case; and yet I have sound and vigorous turns.

The true condemnation, and which touches the common practice of men, is that their very retirement itself is full of filth and corruption; the idea of their reformation composed, their repentance sick and faulty, very nearly as much as their sin. Some, either from having been linked to vice by a natural propension or long practice, cannot see its deformity. Others (of which constitution I am) do indeed feel the weight of vice, but they counterbalance it with pleasure, or some other occasion; and suffer and lend themselves to it for a certain price, but viciously and basely. Yet there might, haply, be imagined so vast a disproportion of measure, where with justice the pleasure might excuse the sin, as we say of utility; not only if accidental and out of sin, as in thefts, but in the very exercise of sin, or in the enjoyment of women, where the temptation is violent, and, ’tis said, sometimes not to be overcome.

Being the other day at Armaignac, on the estate of a kinsman of mine, I there saw a peasant who was by every one nicknamed the thief. He thus related the story of his life: that, being born a beggar, and finding that he should not be able, so as to be clear of indigence, to get his living by the sweat of his brow, he resolved to turn thief, and by means of his strength of

body had exercised this trade all the time of his youth in great security; for he ever made his harvest and vintage in other men's grounds, but a great way off, and in so great quantities, that it was not to be imagined one man could have carried away so much in one night upon his shoulders; and, moreover, he was careful equally to divide and distribute the mischief he did, that the loss was of less importance to every particular man. He is now grown old, and rich for a man of his condition, thanks to his trade, which he openly confesses to every one. And to make his peace with God, he says, that he is daily ready by good offices to make satisfaction to the successors of those he has robbed, and if he does not finish (for to do it all at once he is not able), he will then leave it in charge to his heirs to perform the rest, proportionably to the wrong he himself only knows he has done to each. By this description, true or false, this man looks upon theft as a dishonest action, and hates it, but less than poverty, and simply repents; but to the extent he has thus recompensed he repents not. This is not that habit which incorporates us into vice, and conforms even our understanding itself to it; nor is it that impetuous whirlwind that by gusts troubles and blinds our souls, and for the time precipitates us, judgment and all, into the power of vice.

I customarily do what I do thoroughly and make but one step on't; I have rarely any movement that hides itself and steals away from my reason, and that does not proceed in the matter by the consent of all my faculties, without division or intestine sedition; my judgment is to have all the blame or all the praise; and the blame it once has, it has always; for almost from my infancy it has ever been one: the same inclination, the same turn, the same force; and as to universal opinions, I fixed myself from my childhood in the place where I resolved to stick. There are some sins that are impetuous, prompt, and sudden; let us set them aside: but in these other sins so often repeated, deliberated, and contrived, whether sins of complexion or sins of profession and vocation, I cannot conceive that they should have so long been settled in the same resolution, unless the reason and conscience of him who has them, be constant to have them; and the repentance he boasts to be inspired with on a sudden, is very hard for me to imagine or form. I follow not the opinion of the Pythagorean sect, "that men take up a new soul when they repair to the images of the gods to receive their oracles," unless he mean that it must needs be extrinsic, new, and lent for

the time; our own showing so little sign of purification and cleanness, fit for such an office.

They act quite contrary to the stoical precepts, who do indeed command us to correct the imperfections and vices we know ourselves guilty of, but forbid us therefore to disturb the repose of our souls: these make us believe they have great grief and remorse within: but of amendment, correction, or interruption, they make nothing appear. It cannot be a cure if the malady be not wholly discharged; if repentance were laid upon the scale of the balance, it would weigh down sin. I find no quality so easy to counterfeit as devotion, if men do not conform their manners and life to the profession; its essence is abstruse and occult; the appearances easy and ostentatious.

For my own part, I may desire in general to be other than I am; I may condemn and dislike my whole form, and beg of Almighty God for an entire reformation, and that He will please to pardon my natural infirmity: but I ought not to call this repentance, methinks, no more than the being dissatisfied that I am not an angel or Cato. My actions are regular, and conformable to what I am and to my condition; I can do no better; and repentance does not properly touch things that are not in our power; sorrow does. I imagine an infinite number of natures more elevated and regular than mine; and yet I do not for all that improve my faculties, no more than my arm or will grow more strong and vigorous for conceiving those of another to be so. If to conceive and wish a nobler way of acting than that we have should produce a repentance of our own, we must then repent us of our most innocent actions, forasmuch as we may well suppose that in a more excellent nature they would have been carried on with greater dignity and perfection; and we would that ours were so. When I reflect upon the deportment of my youth, with that of my old age, I find that I have commonly behaved myself with equal order in both, according to what I understand: this is all that my resistance can do. I do not flatter myself; in the same circumstances I should do the same things. It is not a patch, but rather an universal tincture, with which I am stained. I know no repentance, superficial, half-way, and ceremonious; it must sting me all over before I can call it so, and must prick my bowels as deeply and universally as God sees into me.

As to business, many excellent opportunities have escaped me for want of good management; and yet my deliberations were sound enough,

according to the occurrences presented to me: ’tis their way to choose always the easiest and safest course. I find that, in my former resolves, I have proceeded with discretion, according to my own rule, and according to the state of the subject proposed, and should do the same a thousand years hence in like occasions; I do not consider what it is now, but what it was then, when I deliberated on it: the force of all counsel consists in the time; occasions and things eternally shift and change. I have in my life committed some important errors, not for want of good understanding, but for want of good luck. There are secret, and not to be foreseen, parts in matters we have in hand, especially in the nature of men; mute conditions, that make no show, unknown sometimes even to the possessors themselves, that spring and start up by incidental occasions; if my prudence could not penetrate into nor foresee them, I blame it not: ’tis commissioned no further than its own limits; if the event be too hard for me, and take the side I have refused, there is no remedy; I do not blame myself, I accuse my fortune, and not my work; this cannot be called repentance.

Phocion, having given the Athenians an advice that was not followed, and the affair nevertheless succeeding contrary to his opinion, some one said to him, “Well, Phocion, art thou content that matters go so well?” “I am very well content,” replied he, “that this has happened so well, but I do not repent that I counselled the other.” When any of my friends address themselves to me for advice, I give it candidly and clearly, without sticking, as almost all other men do, at the hazard of the thing’s falling out contrary to my opinion, and that I may be reproached for my counsel; I am very indifferent as to that, for the fault will be theirs for having consulted me, and I could not refuse them that office.

I, for my own part, can rarely blame any one but myself for my oversights and misfortunes, for indeed I seldom solicit the advice of another, if not by honor of ceremony, or excepting where I stand in need of information, special science, or as to matter of fact. But in things wherein I stand in need of nothing but judgment, other men’s reasons may serve to fortify my own, but have little power to dissuade me; I hear them all with civility and patience; but, to my recollection, I never made use of any but my own. With me, they are but flies and atoms, that confound and distract my will; I lay no great stress upon my opinions; but I lay as little upon those of others, and fortune rewards me accordingly: if I receive but little advice, I also give but little. I am seldom consulted, and still more seldom believed,

and know no concern, either public or private, that has been mended or bettered by my advice. Even they whom fortune had in some sort tied to my direction, have more willingly suffered themselves to be governed by any other counsels than mine. And as a man who am as jealous of my repose as of my authority, I am better pleased that it should be so; in leaving me there, they humor what I profess, which is to settle and wholly contain myself within myself. I take a pleasure in being uninterested in other men's affairs, and disengaged from being their warranty, and responsible for what they do.

In all affairs that are past, be it how it will, I have very little regret; for this imagination puts me out of my pain, that they were so to fall out: they are in the great revolution of the world, and in the chain of stoical causes: your fancy cannot, by wish and imagination, move one tittle, but that the great current of things will not reverse both the past and the future.

As to the rest, I abominate that incidental repentance which old age brings along with it. He, who said of old, that he was obliged to his age for having weaned him from pleasure, was of another opinion than I am; I can never think myself beholden to impotency for any good it can do to me:—

> *"Nor can Providence ever seem so averse to her own work, that debility should be found to be amongst the best things."*

Our appetites are rare in old age; a profound satiety seizes us after the act; in this I see nothing of conscience; chagrin and weakness imprint in us a drowsy and rheumatic virtue. We must not suffer ourselves to be so wholly carried away by natural alterations as to suffer our judgments to be imposed upon by them. Youth and pleasure have not formerly so far prevailed with me, that I did not well enough discern the face of vice in pleasure; neither does the distaste that years have brought me, so far prevail with me now, that I cannot discern pleasure in vice. Now that I am no more in my flourishing age, I judge as well of these things as if I were:—

- "Old though I am, for ladies' love unfit,
- The power of beauty I remember yet."

I, who narrowly and strictly examine it, find my reason the very same it was in my most licentious age, except, perhaps, that 'tis weaker and more decayed by being grown older; and I find that the pleasure it refuses me upon the account of my bodily health, it would no more refuse now, in consideration of the health of my soul, than at any time heretofore. I do not

repute it the more valiant for not being able to combat; my temptations are so broken and mortified, that they are not worth its opposition; holding but out my hands, I repel them. Should one present the old concupiscence before it, I fear it would have less power to resist it than heretofore; I do not discern that in itself it judges anything otherwise now than it formerly did, nor that it has acquired any new life; wherefore, if there be convalescence, ’tis an enchanted one. Miserable kind of remedy, to owe one’s health to one’s disease! ’Tis not that our misfortune should perform this office, but the good fortune of our judgment. I am not to be made to do anything by persecutions and afflictions, but to curse them: that is, for people who cannot be roused but by a whip. My reason is much more free in prosperity, and much more distracted, and put to ’t to digest pains than pleasures: I see best in a clear sky; health admonishes me more cheerfully, and to better purpose, than sickness. I did all that in me lay to reform and regulate myself from pleasures, at a time when I had health and vigor to enjoy them; I should be ashamed and envious that the misery and misfortune of my old age should have credit over my good healthful, sprightly, and vigorous years, and that men should estimate me, not by what I have been, but by what I have ceased to be.

In my opinion, ’tis the happy living, and not (as Antisthenes said) the happy dying, in which human felicity consists. I have not made it my business to make a monstrous addition of a philosopher’s tail to the head and body of a libertine; nor would I have this wretched remainder give the lie to the pleasant, sound, and long part of my life: I would present myself uniformly throughout. Were I to live my life over again, I should live it just as I have lived it; I neither complain of the past, nor do I fear the future; and if I am not much deceived, I am the same within that I am without. ’Tis one main obligation I have to my fortune, that the succession of my bodily estate has been carried on according to the natural seasons; I have seen the grass, the blossom, and the fruit, and now see the withering; happily, however, because naturally. I bear the infirmities I have the better, because they came not till I had reason to expect them, and because also they make me with greater pleasure remember that long felicity of my past life. My wisdom may have been just the same in both ages, but it was more active, and of better grace whilst young and sprightly, than now it is when broken, peevish, and uneasy. I repudiate, then, these casual and painful reformations. God must touch our hearts; our consciences must amend of

themselves, by the aid of our reason, and not by the decay of our appetites; pleasure is, in itself, neither pale nor discolored, to be discerned by dim and decayed eyes.

We ought to love temperance for itself, and because God has commanded that and chastity; but that which we are reduced to by catarrhs, and for which I am indebted to the stone, is neither chastity nor temperance; a man cannot boast that he despises and resists pleasure if he cannot see it, if he knows not what it is, and cannot discern its graces, its force, and most alluring beauties; I know both the one and the other, and may therefore the better say it. But, methinks, our souls in old age are subject to more troublesome maladies and imperfections than in youth; I said the same when young and when I was reproached with the want of a beard; and I say so now that my gray hairs give me some authority. We call the difficulty of our humors and the disrelish of present things wisdom; but, in truth, we do not so much forsake vices as we change them, and in my opinion, for worse. Besides a foolish and feeble pride, an impertinent prating, froward and insociable humors, superstition, and a ridiculous desire of riches when we have lost the use of them, I find there more envy, injustice, and malice. Age imprints more wrinkles in the mind than it does on the face; and souls are never, or very rarely, seen that, in growing old, do not smell sour and musty. Man moves all together, both towards his perfection and decay. In observing the wisdom of Socrates, and many circumstances of his condemnation, I should dare to believe that he in some sort himself purposely, by collusion, contributed to it, seeing that, at the age of seventy years, he might fear to suffer the lofty motions of his mind to be cramped and his wonted lustre obscured. What strange metamorphoses do I see age every day make in many of my acquaintance! ’Tis a potent malady, and that naturally and imperceptibly steals into us; a vast provision of study and great precaution are required to evade the imperfections it loads us with, or at least to weaken their progress. I find that, notwithstanding all my entrenchments, it gets foot by foot upon me: I make the best resistance I can, but I do not know to what at last it will reduce me. But fall out what will, I am content the world may know, when I am fallen, from what I fell.

## OF THREE EMPLOYMENTS

WE MUST not rivet ourselves so fast to our humors and complexions: our chiefest sufficiency is to know how to apply ourselves to divers employments. ’Tis to be, but not to live, to keep a man’s self tied and bound by necessity to one only course; those are the bravest souls that have in them the most variety and pliancy. Of this here is an honorable testimony of the elder Cato:—

> *“His genius was so pliable to all uses, that one would say he had been born only to that which he was doing.”*

Had I liberty to set myself forth after my own mode, there is no so graceful fashion to which I would be so fixed as not to be able to disengage myself from it; life is an unequal, irregular, and multiform motion. ’Tis not to be a friend to one’s self, much less a master—’tis to be a slave, incessantly to be led by the nose by one’s self, and to be so fixed in one’s previous inclinations, that one cannot turn aside nor writhe one’s neck out of the collar. I say this now in this part of my life, wherein I find I cannot easily disengage myself from the importunity of my soul, which cannot ordinarily amuse itself but in things of limited range, nor employ itself otherwise than entirely and with all its force; upon the lightest subject offered it expands and stretches it to that degree as therein to employ its utmost power; wherefore it is that idleness is to me a very painful labor, and very prejudicial to my health. Most men’s minds require foreign matter to exercise and enliven them; mine has rather need of it to sit still and repose itself,—

> *“The vices of sloth are to be shaken off by business;”*

for its chiefest and hardest study is to study itself. Books are to it a sort of employment that debauch it from its study. Upon the first thoughts that possess it, it begins to bustle and make trial of its vigor in all directions, exercises its power of handling, now making trial of force, now fortifying, moderating, and ranging itself by the way of grace and order. It has of its own wherewith to rouse its faculties: nature has given to it, as to all others, matter enough of its own to make advantage of, and subjects proper enough where it may either invent or judge.

Meditation is a powerful and full study to such as can effectually taste and employ themselves; I had rather fashion my soul than furnish it. There

is no employment, either more weak or more strong, than that of entertaining a man's own thoughts, according as the soul is; the greatest men make it their whole business—

*"To whom to live is to think;"*

nature has therefore favored it with this privilege, that there is nothing we can do so long, nor any action to which we more frequently and with greater facility addict ourselves. 'Tis the business of the gods, says Aristotle, and from which both their beatitude and ours proceed.

The principal use of reading to me is, that by various objects it rouses my reason, and employs my judgment, not my memory. Few conversations detain me without force and effort; it is true that beauty and elegance of speech take as much or more with me than the weight and depth of the subject; and forasmuch as I am apt to be sleepy in all other communication, and give but the rind of my attention, it often falls out that in such poor and pitiful discourses, mere chatter, I either make drowsy, unmeaning answers, unbecoming a child, and ridiculous, or, more foolishly and rudely still, maintain an obstinate silence. I have a pensive way that withdraws me into myself, and, with that, a heavy and childish ignorance of many very ordinary things, by which two qualities I have earned this, that men may truly relate five or six as ridiculous tales of me as of any other man whatever.

But, to proceed in my subject, this difficult complexion of mine renders me very nice in my conversation with men, whom I must cull and pick out for my purpose; and unfits me for common society. We live and negotiate with the people; if their conversation be troublesome to us, if we disdain to apply ourselves to mean and vulgar souls (and the mean and vulgar are often as regular as those of the finest thread, and all wisdom is folly that does not accommodate itself to the common ignorance), we must no more intermeddle either with other men's affairs or our own; for business, both public and private, has to do with these people. The least forced and most natural motions of the soul are the most beautiful; the best employments, those that are least strained. My God! how good an office does wisdom to those whose desires it limits to their power! that is the most useful knowledge: "according to what a man can," was the favorite sentence and motto of Socrates. A motto of great solidity.

We must moderate and adapt our desires to the nearest and easiest to be acquired things. Is it not a foolish humor of mine to separate myself from

a thousand to whom my fortune has conjoined me, and without whom I cannot live, and cleave to one or two who are out of my intercourse; or rather a fantastic desire of a thing I cannot obtain? My gentle and easy manners, enemies of all sourness and harshness, may easily enough have secured me from envy and animosities; to be beloved, I do not say, but never any man gave less occasion of being hated; but the coldness of my conversation has, reasonably enough, deprived me of the goodwill of many, who are to be excused if they interpret it in another and worse sense.

I am very capable of contracting and maintaining rare and exquisite friendships; for by reason that I so greedily seize upon such acquaintance as fit my liking, I throw myself with such violence upon them that I hardly fail to stick, and to make an impression where I hit; as I have often made happy proof. In ordinary friendships I am somewhat cold and shy, for my motion is not natural, if not with full sail: besides which, my fortune having in my youth given me a relish for one sole and perfect friendship, has, in truth, created in me a kind of distaste to others, and too much imprinted in my fancy that it is a beast of company, as the ancient said, but not of the herd. And also I have a natural difficulty of communicating myself by halves, with the modifications and the servile and jealous prudence required in the conversation of numerous and imperfect friendships: and we are principally enjoined to these in this age of ours, when we cannot talk of the world but either with danger or falsehood.

Yet do I very well discern that he who has the conveniences (I mean the essential conveniences) of life for his end, as I have, ought to fly these difficulties and delicacy of humor, as much as the plague. I should commend a soul of several stages, that knows both how to stretch and to slacken itself; that finds itself at ease in all conditions whither fortune leads it; that can discourse with a neighbor, of his building, his hunting, his quarrels; that can chat with a carpenter or a gardener with pleasure. I envy those who can render themselves familiar with the meanest of their followers, and talk with them in their own way; and dislike the advice of Plato, that men should always speak in a magisterial tone to their servants, whether men or women, without being sometimes facetious and familiar; for besides the reasons I have given, ’tis inhuman and unjust to set so great a value upon this pitiful prerogative of fortune, and the polities wherein less disparity is permitted betwixt masters and servants seem to me the most

equitable. Others study how to raise and elevate their minds; I, how to humble mine and to bring it low; ’tis only vicious in extension:—

> “*You tell us about the race of Aeacus, and the battles fought under sacred Ilium; at what price we buy a cask of Chian wine, who shall prepare the warm bath, and in whose house, and when I may escape from the Pelignian cold, there you are silent.*”

Thus, as the Lacedaemonian valor stood in need of moderation, and of the sweet and harmonious sound of flutes to soften it in battle, lest they should precipitate themselves into temerity and fury, whereas all other nations commonly make use of harsh and shrill sounds, and of loud and imperious cries, to incite and heat the soldier’s courage to the last degree; so, methinks, contrary to the usual method, in the practice of our minds, we have for the most part more need of lead than of wings; of temperance and composedness than of ardor and agitation. But, above all things, ’tis in my opinion egregiously to play the fool, to put on the grave airs of a man of lofty mind amongst those who are nothing of the sort: ever to speak by the book:—

> “*To talk with the point of a fork.*”

You must let yourself down to those with whom you converse; and sometimes affect ignorance: lay aside power and subtilty in common conversation; to preserve decorum and order ’tis enough—nay, crawl on the earth, if they so desire it.

The learned often stumble at this stone; they will always be parading their pedantic science, and strew their books everywhere; they have, in these days, so filled the cabinets and ears of the ladies with them, that if they have lost the substance, they at least retain the words; so as in all discourse upon all sorts of subjects, how mean and common soever, they speak and write after a new and learned way:—

> “*In this language do they express their fears, their anger, their joys, their cares; in this pour out all their secrets; what more? they lie with their lovers learnedly;*”

and quote Plato and Aquinas in things the first man they meet could determine as well; the learning that cannot penetrate their souls hangs still upon the tongue. If people of quality will be persuaded by me, they shall content themselves with setting out their proper and natural treasures; they conceal and cover their beauties under others that are none of theirs; ’tis a

great folly to put out their own light and shine by a borrowed lustre: they are interred and buried under the device of Capsula totae.

It is because they do not sufficiently know themselves or do themselves justice: the world has nothing fairer than they; ’tis for them to honor the arts, and to paint painting. What need have they of anything but to live beloved and honored? They have and know but too much for this: they need do no more but rouse and heat a little the faculties they have of their own. When I see them tampering with rhetoric, law, logic, and other drugs, so improper and unnecessary for their business, I begin to suspect that the men who inspire them with such fancies, do it that they may govern them upon that account; for what other excuse can I contrive? It is enough that they can, without our instruction, compose the graces of their eyes to gaiety, severity, sweetness, and season a denial with asperity, suspense, or favor: they need not another to interpret what we speak for their service; with this knowledge, they command with a switch, and rule both the tutors and the schools. But if, nevertheless, it angers them to give place to us in anything whatever, and will, out of curiosity, have their share in books, poetry is a diversion proper for them; ’tis a wanton, subtle, dissembling, and prating art, all pleasure and all show, like themselves. They may also abstract several commodities from history. In philosophy, out of the moral part of it, they may select such instructions as will teach them to judge of our humors and conditions, to defend themselves from our treacheries, to regulate the ardor of their own desires, to manage their liberty, to lengthen the pleasures of life, and gently to bear the inconstancy of a lover, the rudeness of a husband, and the importunity of years, wrinkles, and the like. This is the utmost of what I would allow them in the sciences.

There are some particular natures that are private and retired: my natural way is proper for communication, and apt to lay me open; I am all without and in sight, born for society and friendship. The solitude that I love myself and recommend to others, is chiefly no other than to withdraw my thoughts and affections into myself; to restrain and check, not my steps, but my own cares and desires, resigning all foreign solicitude, and mortally avoiding servitude and obligation, and not so much the crowd of men as the crowd of business. Local solitude, to say the truth, rather gives me more room and sets me more at large; I more readily throw myself upon affairs of state and the world when I am alone. At the Louvre and in the bustle of the court, I fold myself within my own skin; the crowd thrusts me upon myself;

and I never entertain myself so wantonly, with so much license, or so especially, as in places of respect and ceremonious prudence: our follies do not make me laugh, it is our wisdom which does. I am naturally no enemy to a court life; I have therein passed a part of my own, and am of a humor cheerfully to frequent great company, provided it be by intervals and at my own time: but this softness of judgment whereof I speak ties me perforce to solitude. Even at home, amidst a numerous family, and in a house sufficiently frequented, I see people enough, but rarely such with whom I delight to converse; and I there reserve both for myself and others an unusual liberty: there is in my house no such thing as ceremony, ushering, or waiting upon people down to the coach, and such other troublesome ceremonies as our courtesy enjoins (O the servile and importunate custom!). Every one there governs himself according to his own method; let who will speak his thoughts, I sit mute, meditating and shut up in my closet, without any offence to my guests.

The men whose society and familiarity I covet are those they call sincere and able men; and the image of these makes me disrelish the rest. It is, if rightly taken, the rarest of our forms, and a form that we chiefly owe to nature. The end of this commerce is simply privacy, frequentation and conference, the exercise of souls, without other fruit. In our discourse, all subjects are alike to me; let there be neither weight, nor depth, ’tis all one: there is yet grace and pertinency; all there is tinted with a mature and constant judgment, and mixed with goodness, freedom, gaiety, and friendship. ’Tis not only in talking of the affairs of kings and state that our wits discover their force and beauty, but every whit as much in private conferences. I understand my men even by their silence and smiles; and better discover them, perhaps, at table than in the council. Hippomachus said very well, “that he could know the good wrestlers by only seeing them walk in the street.” If learning please to step into our talk, it shall not be rejected; not magisterial, imperious, and importunate, as it commonly is, but suffragan and docile itself; we there only seek to pass away our time; when we have a mind to be instructed and preached to, we will go seek this in its throne; please let it humble itself to us for the nonce; for, useful and profitable as it is, I imagine that, at need, we may manage well enough without it, and do our business without its assistance. A well-descended soul, and practiced in the conversation of men, will of herself render herself

sufficiently agreeable; art is nothing but the counterpart and register of what such souls produce.

The conversation also of beautiful and honorable women is for me a sweet commerce:—

*“For we also have eyes that are versed in the matter.”*

If the soul has not therein so much to enjoy, as in the first the bodily senses, which participate more of this, bring it to a proportion near to, though, in my opinion, not equal to the other. But ’tis a commerce wherein a man must stand a little upon his guard, especially those, where the body can do much, as in me. I there scalded myself in my youth, and suffered all the torments that poets say befall those who precipitate themselves into love without order and judgment. It is true that that whipping has served me as a lesson:—

*“Whoever of the Grecian fleet has escaped the Capharean rocks, ever takes care to steer from the Euboean sea.”*

’Tis folly to fix all a man’s thoughts upon it, and to engage in it with a furious and indiscreet affection; but, on the other hand, to engage there without love and without inclination, like comedians, to play a common part, without putting anything to it of his own but words, is indeed to provide for his safety, but, withal, after as cowardly a manner as he who should abandon his honor, profit, or pleasure for fear of danger. For it is certain that from such a practice, they who set it on foot can expect no fruit that can please or satisfy a noble soul. A man must have, in good earnest, desired that which he, in good earnest, expects to have a pleasure in enjoying; I say, though fortune should unjustly favor their dissimulation; which often falls out, because there is none of the sex, let her be as ugly as the devil, who does not think herself well worthy to be beloved, and who does not prefer herself before other women, either for her youth, the color of her hair, or her graceful motion (for there are no more women universally ugly, than there are women universally beautiful), and such of the Brahmin virgins as have nothing else to recommend them, the people being assembled by the common crier to that effect, come out into the market-place to expose their matrimonial parts to public view, to try if these at least are not of temptation sufficient to get them a husband. Consequently, there is not one who does not easily suffer herself to be overcome by the first vow that they make to serve her. Now from this common and ordinary treachery of the men of the present day, that must fall out which we already

experimentally see, either that they rally together, and separate themselves by themselves to evade us, or else form their discipline by the example we give them, play their parts of the farce as we do ours, and give themselves up to the sport, without passion, care, or love:—

*"Neither amenable to their own affections, nor those of others;"*

believing, according to the persuasion of Lysias in Plato, that they may with more utility and convenience surrender themselves up to us the less we love them; where it will fall out, as in comedies, that the people will have as much pleasure or more than the comedians. For my part, I no more acknowledge a Venus without a Cupid than a mother without issue: they are things that mutually lend and owe their essence to one another. Thus this cheat recoils upon him who is guilty of it; it does not cost him much, indeed, but he also gets little or nothing by it. They who have made Venus a goddess have taken notice that her principal beauty was incorporeal and spiritual; but the Venus whom these people hunt after is not so much as human, nor indeed brutal; the very beasts will not accept it so gross and so earthly; we see that imagination and desire often heat and incite them before the body does; we see in both the one sex and the other, they have in the herd choice and particular election in their affections, and that they have amongst themselves a long commerce of good will. Even those to whom old age denies the practice of their desire, still tremble, neigh, and twitter for love; we see them, before the act, full of hope and ardor, and when the body has played its game, yet please themselves with the sweet remembrance of the past delight; some that swell with pride after they have performed, and others who, tired and sated, still by vociferation express a triumphing joy. He who has nothing to do but only to discharge his body of a natural necessity, need not trouble others with so curious preparations: it is not meat for a gross, coarse appetite.

As one who does not desire that men should think me better than I am, I will here say this as to the errors of my youth. Not only from the danger of impairing my health (and yet I could not be so careful but that I had two light mischances), but moreover upon the account of contempt, I have seldom given myself up to common and mercenary embraces: I would heighten the pleasure by the difficulty, by desire, and a certain kind of glory, and was of Tiberius' mind, who in his amours was as much taken with modesty and birth as any other quality, and of the courtesan Flora's humor, who never lent herself to less than a dictator, a consul, or a censor, and took

pleasure in the dignity of her lovers. Doubtless pearls and gold tissue, titles and train, add something to it.

As to the rest, I had a great esteem for wit, provided the person was not exceptionable; for, to confess the truth, if the one or the other of these two attractions must of necessity be wanting, I should rather have quitted that of the understanding, that has its use in better things; but in the subject of love, a subject principally relating to the senses of seeing and touching, something may be done without the graces of the mind: without the graces of the body, nothing. Beauty is the true prerogative of women, and so peculiarly their own, that ours, though naturally requiring another sort of feature, is never in its lustre but when youthful and beardless, a sort of confused image of theirs. ’Tis said that such as serve the Grand Signior upon the account of beauty, who are an infinite number, are, at the latest, dismissed at two-and-twenty years of age. Reason, prudence, and the offices of friendship are better found amongst men, and therefore it is that they govern the affairs of the world.

These two engagements are fortuitous, and depending upon others; the one is troublesome by its rarity, the other withers with age, so that they could never have been sufficient for the business of my life. That of books, which is the third, is much more certain, and much more our own. It yields all other advantages to the two first, but has the constancy and facility of its service for its own share. It goes side by side with me in my whole course, and everywhere is assisting me: it comforts me in old age and solitude; it eases me of a troublesome weight of idleness, and delivers me at all hours from company that I dislike: it blunts the point of griefs, if they are not extreme, and have not got an entire possession of my soul. To divert myself from a troublesome fancy, ’tis but to run to my books; they presently fix me to them and drive the other out of my thoughts, and do not mutiny at seeing that I have only recourse to them for want of other more real, natural, and lively commodities; they always receive me with the same kindness. He may well go afoot, they say, who leads his horse in his hand; and our James, King of Naples and Sicily, who, handsome, young and healthful, caused himself to be carried about on a barrow, extended upon a pitiful mattress in a poor robe of gray cloth, and a cap of the same, yet attended withal by a royal train, litters, led horses of all sorts, gentlemen and officers, did yet herein represent a tender and unsteady authority: “The sick man has not to complain who has his cure in his sleeve.” In the experience and practice of

this maxim, which is a very true one, consists all the benefit I reap from books. As a matter of fact, I make no more use of them, as it were, than those who know them not. I enjoy them as misers do their money, in knowing that I may enjoy them when I please: my mind is satisfied with this right of possession. I never travel without books, either in peace or war; and yet sometimes I pass over several days, and sometimes months, without looking on them. I will read by-and-by, say I to myself, or to-morrow, or when I please; and in the interim, time steals away without any inconvenience. For it is not to be imagined to what degree I please myself and rest content in this consideration, that I have them by me to divert myself with them when I am so disposed, and to call to mind what a refreshment they are to my life. ’Tis the best viaticum I have yet found out for this human journey, and I very much pity those men of understanding who are unprovided of it. I the rather accept of any other sort of diversion, how light soever, because this can never fail me.

When at home, I a little more frequent my library, whence I overlook at once all the concerns of my family. ’Tis situated at the entrance into my house, and I thence see under me my garden, court, and base-court, and almost all parts of the building. There I turn over now one book, and then another, on various subjects, without method or design. One while I meditate, another I record and dictate, as I walk to and fro, such whimsies as these I present to you here. ’Tis in the third story of a tower, of which the ground-room is my chapel, the second story a chamber with a withdrawing-room and closet, where I often lie, to be more retired; and above is a great wardrobe. This formerly was the most useless part of the house. I there pass away both most of the days of my life and most of the hours of those days. In the night I am never there. There is by the side of it a cabinet handsome enough, with a fireplace very commodiously contrived, and plenty of light; and were I not more afraid of the trouble than the expense—the trouble that frights me from all business—I could very easily adjoin on either side, and on the same floor, a gallery of an hundred paces long and twelve broad, having found walls already raised for some other design to the requisite height. Every place of retirement requires a walk: my thoughts sleep if I sit still: my fancy does not go by itself, as when my legs move it: and all those who study without a book are in the same condition. The figure of my study is round, and there is no more open wall than what is taken up by my table and my chair, so that the remaining parts of the circle present me a view of

all my books at once, ranged upon five rows of shelves round about me. It has three noble and free prospects, and is sixteen paces in diameter. I am not so continually there in winter; for my house is built upon an eminence, as its name imports, and no part of it is so much exposed to the wind and weather as this, which pleases me the better, as being of more difficult access and a little remote, as well upon the account of exercise, as also being there more retired from the crowd. ’Tis there that I am in my kingdom, and there I endeavor to make myself an absolute monarch, and to sequester this one corner from all society, conjugal, filial, and civil; elsewhere I have but verbal authority only, and of a confused essence. That man, in my opinion, is very miserable, who has not at home where to be by himself, where to entertain himself alone, or to conceal himself from others. Ambition sufficiently plagues her proselytes, by keeping them always in show, like the statue of a public square:—

*“A great fortune is a great slavery.”*

They cannot so much as be private in the water-closet. I have thought nothing so severe in the austerity of life that our monks affect, as what I have observed in some of their communities; namely, by rule, to have a perpetual society of place, and numerous persons present in every action whatever; and think it much more supportable to be always alone than never to be so.

Sunshine. From painting by E. Fontana.

If any one shall tell me that it is to undervalue the Muses to make use of them only for sport and to pass away the time, I shall tell him, that he does not know so well as I the value of the sport, the pleasure, and the pastime; I can hardly forbear to add that all other end is ridiculous. I live from day to day, and, with reverence be it spoken, I only live for myself; there all my designs terminate. I studied, when young, for ostentation; since, to make myself a little wiser; and now for my diversion, but never for any profit. A vain and prodigal humor I had after this sort of furniture, not

only for the supplying my own need, but, moreover, for ornament and outward show, I have since quite cured myself of.

Books have many charming qualities to such as know how to choose them; but every good has its ill; ’tis a pleasure that is not pure and clean, no more than others: it has its inconveniences, and great ones too. The soul indeed is exercised therein; but the body, the care of which I must withal never neglect, remains in the meantime without action, and grows heavy and sombre. I know no excess more prejudicial to me, nor more to be avoided in this my declining age.

These have been my three favorite and particular occupations; I speak not of those I owe to the world by civil obligation.

## OF DIVERSION

I WAS once employed in consoling a lady truly afflicted. Most of their mournings are artificial and ceremonious:—

> *“A woman has ever a fountain of tears ready to gush up whenever she requires to make use of them:”*

A man goes the wrong way to work when he opposes this passion; for opposition does but irritate and make them more obstinate in sorrow; the evil is exasperated by discussion. We see, in common discourse, that what I have indifferently let fall from me, if any one takes it up to controvert it, I justify it with the best arguments I have; and much more a thing wherein I had a real interest. And besides, in so doing you enter roughly upon your operation; whereas the first addresses of a physician to his patient should be gracious, gay, and pleasing; never did any ill-looking, morose physician do anything to purpose. On the contrary, then, a man should, at the first approaches, favor their grief and express some approbation of their sorrow. By this intelligence you obtain credit to proceed further, and by a facile and insensible gradation fall into discourses more solid and proper for their cure. I, whose aim it was principally to gull the company who had their eyes fixed upon me, took it into my head only to palliate the disease. And indeed I have found by experience that I have an unlucky hand in persuading. My arguments are either too sharp and dry, or pressed too roughly, or not home enough. After I had some time applied myself to her grief, I did not attempt to cure her by strong and lively reasons, either because I had them not at hand, or because I thought to do my business better another way; neither did I make choice of any of those methods of consolation which philosophy prescribes: that what we complain of is no evil, according to Cleanthes; that it is a light evil, according to the Peripatetics; that to bemoan one’s self is an action neither commendable nor just, according to Chrysippus; nor this of Epicurus, more suitable to my way, of shifting the thoughts from afflicting things to those that are pleasing; nor making a bundle of all these together, to make use of upon occasion, according to Cicero; but, gently bending my discourse, and by little and little digressing, sometimes to subjects nearer, and sometimes more remote from the purpose, according as she was more intent on what I said, I imperceptibly led her from that sorrowful thought, and kept her calm

and in good-humor whilst I continued there, I herein made use of diversion. They who succeeded me in the same service did not, for all that, find any amendment in her, for I had not gone to the root.

I, peradventure, may elsewhere have glanced upon some sort of public diversions; and the practice of military ones, which Pericles made use of in the Peloponnesian war, and a thousand others in other places, to withdraw the adverse forces from their own countries, is too frequent in history. It was an ingenious evasion whereby Monseigneur d'Hempricourt saved both himself and others in the city of Liege, into which the Duke of Burgundy, who kept it besieged, had made him enter to execute the articles of their promised surrender; the people, being assembled by night to consider of it, began to mutiny against the agreement, and several of them resolved to fall upon the commissioners, whom they had in their power; he, feeling the gusts of this first popular storm, who were coming to rush into his lodgings, suddenly sent out to them two of the inhabitants of the city (of whom he had some with him) with new and milder terms to be proposed in their council, which he had then and there contrived for his need. These two diverted the first tempest, carrying back the enraged rabble to the town-hall to hear and consider of what they had to say. The deliberation was short; a second storm arose as violent as the other, whereupon he despatched four new mediators of the same quality to meet them, protesting that he had now better conditions to present them with, and such as would give them absolute satisfaction, by which means the tumult was once more appeased, and the people again turned back to the conclave. In fine, by this dispensation of amusements, one after another, diverting their fury and dissipating it in frivolous consultations, he laid it at last asleep till the day appeared, which was his principal end.

This other story that follows is also of the same category. Atalanta, a virgin of excelling beauty and of wonderful disposition of body, to disengage herself from the crowd of a thousand suitors who sought her in marriage, made this proposition, that she would accept of him for her husband who should equal her in running, upon condition that they who failed should lose their lives. There were enough who thought the prize very well worth the hazard, and who suffered the cruel penalty of the contract. Hippomenes, about to make trial after the rest, made his address to the goddess of love, imploring her assistance; and she, granting his request, gave him three golden apples, and instructed him how to use them. The race

beginning, as Hippomenes perceived his mistress to press hard up to him, he, as it were by chance, let fall one of these apples; the maid, taken with the beauty of it, failed not to step out of her way to pick it up:—

> *"The virgin, astonished and attracted by the glittering apple, stops her career, and seizes the rolling gold."*

He did the same, when he saw his time, by the second and the third, till by so diverting her, and making her lose so much ground, he won the race. When physicians cannot stop a catarrh, they divert and turn it into some other less dangerous part. And I find also that this is the most ordinary practice for the diseases of the mind:—

> *"The mind is sometimes to be diverted to other studies, thoughts, cares, business: in fine, by change of place, as where sick persons do not become convalescent."*

'Tis to little effect directly to jostle a man's infirmities; we neither make him sustain nor repel the attack; we only make him decline and evade it.

This other lesson is too high and too difficult: 'tis for men of the first form of knowledge purely to insist upon the thing, to consider and judge it; it appertains to one sole Socrates to meet death with an ordinary countenance, to grow acquainted with it, and to sport with it; he seeks no consolation out of the thing itself; dying appears to him a natural and indifferent accident; 'tis there that he fixes his sight and resolution, without looking elsewhere. The disciples of Hegesias, who starved themselves to death, animated thereunto by his fine lectures, and in such numbers that King Ptolemy ordered he should be forbidden to entertain his followers with such homicidal doctrines, did not consider death in itself, neither did they judge of it; it was not there they fixed their thoughts; they ran towards and aimed at a new being.

The poor wretches whom we see brought upon the scaffold, full of ardent devotion, and therein as much as in them lies, employing all their senses, their ears in hearing the instructions given them, their eyes and hands lifted up towards heaven, their voices in loud prayers, with a vehement and continual emotion, do doubtless things very commendable and proper for such a necessity: we ought to commend them for their devotion, but not properly for their constancy; they shun the encounter, they divert their thoughts from the consideration of death, as children are amused with some toy or other when the surgeon is going to give them a

prick with his lancet. I have seen some, who, casting their eyes upon the dreadful instruments of death round about, have fainted, and furiously turned their thoughts another way; such as are to pass a formidable precipice are advised either to shut their eyes or to look another way.

Subrius Flavius, being by Nero's command to be put to death, and by the hand of Niger, both of them great captains, when they led him to the place appointed for his execution, seeing the grave that Niger had caused to be hollowed to put him into ill-made: "Neither is this," said he, turning to the soldiers who guarded him, "according to military discipline." And to Niger, who exhorted him to keep his head firm: "Do but thou strike as firmly," said he. And he very well foresaw what would follow when he said so; for Niger's arm so trembled that he had several blows at his head before he could cut it off. This man seems to have had his thoughts rightly fixed upon the subject.

He who dies in a battle, with his sword in his hand, does not then think of death; he feels or considers it not; the ardor of the fight diverts his thought another way. A worthy man of my acquaintance, falling as he was fighting a duel, and feeling himself nailed to the earth by nine or ten thrusts of his enemy, every one present called to him to think of his conscience; but he has since told me, that though he very well heard what they said, it nothing moved him, and that he never thought of anything but how to disengage and revenge himself. He afterwards killed his man in that very duel. He who brought to L. Silanus the sentence of death, did him a very great kindness, in that, having received his answer, that he was well prepared to die, but not by base hands, he ran upon him with his soldiers to force him, and as he, unarmed as he was, obstinately defended himself with his fists and feet, he made him lose his life in the contest, by that means dissipating and diverting in a sudden and furious rage the painful apprehension of the lingering death to which he was designed.

We always think of something else; either the hope of a better life comforts and supports us, or the hope of our children's worth, or the future glory of our name, or the leaving behind the evils of this life, or the vengeance that threatens those who are the causes of our death, administers consolation to us:—

> *"I hope, however, if the pious gods have any power, thou wilt feel thy punishment amid the rocks, and will call on the name of Dido; I shall hear, and this report will come to me below."*

Xenophon was sacrificing with a crown upon his head when one came to bring him news of the death of his son Gryllus, slain in the battle of Mantinea: at the first surprise of the news, he threw his crown to the ground; but understanding by the sequel of the narrative the manner of a most brave and valiant death, he took it up and replaced it upon his head. Epicurus himself, at his death, consoles himself upon the utility and eternity of his writings:—

*"All labors that are illustrious and famous become supportable;"*

and the same wound, the same fatigue, is not, says Xenophon, so intolerable to a general of an army as to a common soldier. Epaminondas took his death much more cheerfully, having been informed that the victory remained to him:—

"*These are sedatives and alleviations to the greatest pains;"*

and such like circumstances amuse, divert, and turn our thoughts from the consideration of the thing in itself. Even the arguments of philosophy are always edging and glancing on the matter, so as scarce to rub its crust; the greatest man of the first philosophical school, and superintendent over all the rest, the great Zeno, forms this syllogism against death: "No evil is honorable; but death is honorable; therefore death is no evil;" against drunkenness this: "No one commits his secrets to a drunkard; but every one commits his secrets to a wise man: therefore a wise man is no drunkard." Is this to hit the white? I love to see that these great and leading souls cannot rid themselves of our company: perfect men as they are, they are yet simply men.

Revenge is a sweet passion, of great and natural impression; I discern it well enough, though I have no manner of experience of it. From this not long ago to divert a young prince, I did not tell him that he must, to him that had struck him upon the one cheek, turn the other, upon account of charity; nor go about to represent to him the tragical events that poetry attributes to this passion. I left that behind; and I busied myself to make him relish the beauty of a contrary image: and, by representing to him what honor, esteem, and goodwill he would acquire by clemency and good nature, diverted him to ambition. Thus a man is to deal in such cases.

If your passion of love be too violent, disperse it, say they, and they say true; for I have often tried it with advantage: break it into several desires, of which let one be regent, if you will, over the rest; but, lest it

should tyrannize and domineer over you, weaken and protract, by dividing and diverting it:—

*"When you are tormented with fierce desire, satisfy it with the first person that presents herself,"*

and provide for it in time, lest it prove troublesome to deal with, when it has once seized you:—

*"Unless you cure old wounds by new."*

I was once wounded with a vehement displeasure, and withal, more just than vehement; I might peradventure have lost myself in it, if I had merely trusted to my own strength. Having need of a powerful diversion to disengage me, by art and study I became amorous, wherein I was assisted by my youth: love relieved and rescued me from the evil wherein friendship had engaged me. 'Tis in everything else the same; a violent imagination hath seized me: I find it a nearer way to change than to subdue it: I depute, if not one contrary, yet another at least, in its place. Variation ever relieves, dissolves, and dissipates.

If I am not able to contend with it, I escape from it; and in avoiding it, slip out of the way, and make my doubles; shifting place, business, and company, I secure myself in the crowd of other thoughts and fancies, where it loses my trace, and I escape.

After the same manner does nature proceed, by the benefit of inconstancy; for time, which she has given us for the sovereign physician of our passions, chiefly works by this, that supplying our imaginations with other and new affairs, it loosens and dissolves the first apprehension, how strong soever. A wise man little less sees his friend dying at the end of five-and-twenty years than on the first year; and according to Epicurus, no less at all; for he did not attribute any alleviation of afflictions, either to their foresight or their antiquity; but so many other thoughts traverse this, that it languishes and tires at last.

Alcibiades, to divert the inclination of common rumors, cut off the ears and tail of his beautiful dog, and turned him out into the public place, to the end that, giving the people this occasion to prate, they might let his other actions alone. I have also seen, for this same end of diverting the opinions and conjectures of the people and to stop their mouths, some women conceal their real affections by those that were only counterfeit; but I have also seen some of them, who in counterfeiting have suffered themselves to be caught indeed, and who have quitted the true and original affection for

the feigned: and so have learned that they who find their affections well placed are fools to consent to this disguise: the public and favorable reception being only reserved for this pretended lover, one may conclude him a fellow of very little address and less wit, if he does not in the end put himself into your place, and you into his; this is precisely to cut out and make up a shoe for another to draw on.

A little thing will turn and divert us, because a little thing holds us. We do not much consider subjects in gross and singly; they are little and superficial circumstances or images that touch us, and the outward useless rinds that peel off from the subjects themselves:—

*"As the grasshoppers now leave the husks behind in summer."*

Even Plutarch himself laments his daughter for the monkeyish tricks of her infancy. The remembrance of a farewell, of the particular grace of an action, of a last recommendation, afflicts us. The sight of Caesar's robe troubled all Rome, which was more than his death had done. Even the sound of names ringing in our ears, as "my poor master," "my faithful friend," "alas, my dear father," or, "my sweet daughter," afflict us. When these repetitions annoy me, and that I examine it a little nearer, I find 'tis no other but a grammatical and word complaint; I am only wounded with the word and tone, as the exclamations of preachers very often work more upon their auditory than their reasons, and as the pitiful eyes of a beast killed for our service; without my weighing or penetrating meanwhile into the true and solid essence of my subject:—

*"With these incitements grief provokes itself."*

These are the foundations of our mourning.

The obstinacy of my stone to all remedies, especially those in my bladder, has sometimes thrown me into so long suppressions of urine for three or four days together, and so near death, that it had been folly to have hoped to evade it, and it was much rather to have been desired, considering the miseries I endure in those cruel fits. Oh, that good emperor, who caused criminals to be tied that they might die for want of urination, was a great master in the hangman's science! Finding myself in this condition, I considered by how many light causes and objects imagination nourished in me the regret of life; of what atoms the weight and difficulty of this dislodging was composed in my soul; to how many idle and frivolous thoughts we give way in so great an affair; a dog, a horse, a book, a glass, and what not, were considered in my loss; to others their ambitious hopes,

their money, their knowledge, not less foolish considerations in my opinion than mine. I look upon death carelessly when I look upon it universally as the end of life. I insult over it in gross, but in detail it domineers over me: the tears of a footman, the disposing of my clothes, the touch of a friendly hand, a common consolation, discourages and softens me. So do the complaints in tragedies agitate our souls with grief; and the regrets of Dido and Ariadne impassionate even those who believe them not in Virgil and Catullus. ’Tis a symptom of an obstinate and obdurate nature to be sensible of no emotion, and ’tis reported for a miracle of Polemon; but then he did not so much as alter his countenance at the biting of a mad dog that tore away the calf of his leg; and no wisdom proceeds so far as to conceive so vivid and entire a cause of sorrow, by judgment that it does not suffer increase by its presence, when the eyes and ears have their share; parts that are not to be moved but by vain accidents.

Is it reason that even the arts themselves should make an advantage of our natural stupidity and weakness? An orator, says rhetoric in the farce of his pleading, shall be moved with the sound of his own voice and feigned emotions, and suffer himself to be imposed upon by the passion he represents; he will imprint in himself a true and real grief, by means of the part he plays, to transmit it to the judges, who are yet less concerned than he: as they do who are hired at funerals to assist in the ceremony of sorrow, who sell their tears and mourning by weight and measure; for although they act in a borrowed form, nevertheless, by habituating and settling their countenances to the occasion, ’tis most certain they often are really affected with an actual sorrow. I was one, amongst several others of his friends, who conveyed the body of Monsieur de Grammont to Soissons from the siege of La Fere, where he was slain; I observed that in all places we passed through we filled the people we met with lamentations and tears by the mere solemn pomp of our convoy, for the name of the defunct was not there so much as known. Quintilian reports to have seen comedians so deeply engaged in a mourning part, that they still wept in the retiring room, and who, having taken upon them to stir up passion in another, have themselves espoused it to that degree as to find themselves infected with it, not only to tears, but, moreover, with pallor and the comportment of men really overwhelmed with grief.

In a country near our mountains the women play Prestre-martin, for as they augment the regret of the deceased husband by the remembrance of the

good and agreeable qualities he possessed, they also at the same time make a register of and publish his imperfections; as if of themselves to enter into some composition, and divert themselves from compassion to disdain. Yet with much better grace than we, who, when we lose an acquaintance, strive to give him new and false praises, and to make him quite another thing when we have lost sight of him than he appeared to us when we did see him; as if regret were an instructive thing, or as if tears, by washing our understandings, cleared them. For my part, I henceforth renounce all favorable testimonies men would give of me, not because I shall be worthy of them, but because I shall be dead.

Whoever shall ask a man, “What interest have you in this siege?” “The interest of example,” he will say, “and of the common obedience to my prince: I pretend to no profit by it; and for glory, I know how small a part can affect a private man such as I: I have here neither passion nor quarrel.” And yet you shall see him the next day quite another man, chafing and red with fury, ranged in battle for the assault; ’tis the glittering of so much steel, the fire and noise of our cannon and drums, that have infused this new rigidity and fury into his veins. A frivolous cause, you will say. How a cause? There needs none to agitate the mind; a mere whimsy without body and without subject will rule and agitate it. Let me set to building chateaux d’ Espagne, my imagination suggests to me conveniences and pleasures with which my soul is really tickled and pleased. How often do we torment our mind with anger or sorrow by such shadows, and engage ourselves in fantastic passions that impair both soul and body? What astonished, fleering, confused grimaces does this raving put our faces into! what sallies and agitations both of members and voices does it inspire us with! Does it not seem that this individual man has false visions amid the crowd of others with whom he has to do, or that he is possessed with some internal demon that persecutes him? Inquire of yourself where is the object of this mutation? is there anything but us in nature which inanity sustains, over which it has power? Cambyses, from having dreamt that his brother should be one day king of Persia, put him to death: a beloved brother, and one in whom he had always confided. Aristodemus, king of the Messenians, killed himself out of a fancy of ill omen, from I know not what howling of his dogs; and King Midas did as much upon the account of some foolish dream he had dreamed. ’Tis to prize life at its just value, to abandon it for a dream. And yet hear the soul triumph over the miseries and weakness of the body,

and that it is exposed to all attacks and alterations; truly, it has reason so to speak!—

> “*O wretched clay, first formed by Prometheus. In his attempt, what little wisdom did he show! In framing bodies, he did not apply his art to form the mind, which should have been his first care.*”

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